

*John Harris his Sermon*  
THE 1766

GRAND CONSPIRACY

OF THE

*Members against the Mind,*

OF

*Jews against their King.*

As it hath been delivered  
in the four following

SERMONS.

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By JOHN ALLINGTON  
[A Sequestred DIVINE.]

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Serm. I.

## SERM. I. Preached 1644.

Rom. 7. part of the 23. v.

*But I see another Law in my Members,  
warring against the Law of my  
Minde, &c.*

**I**N these words (though I say it not) some may, perchance, fancy a proper Embleme of the Times; for here is the Inferior warring against the Superior, the Lower house against the Higher, the Members against the Minde, &c, which is somewhat more, both pretend a legal Combate, both plead the Law is on their side; for the Members, as well as the Minde, pretend a Law, Law against Law; *I finde a law in my members, warring against the Law of my Minde*; so that both Minde & Members warring, give out, and boast, they have Law for it, whilest each seek the destruction of other, they both profess, as legal to justify their proceedings.

## The Grand Conspiracy.

Serm. 1.

In the grand Difference and sad Combustions of these days, no Man (I suppose) will hold a private Person to be a competent Arbitrator; and yet in this great Dissention and mutiny between minde and Members, between Flesh and Spirit (I conceive) there is no man so little interess'd, but it concerns him nearly to be able to say, in which of these is the legislative Power, it concerns every of us to be able to say whether it be in the power of the Minde, or the Members to propound a Law; whether it be in the power of the Minde, or the Members to denounce a War; whether the Minde or the Members ought in this case, to have the *Negative*, or the over-ruling Voice.

For, How shall it be found possible to compound this difference? How in this War can we possibly be able to say or determine on which side we ought to be? (for *Neutrals* in this fight no man living can be) Whether we ought to side with the Minde or the Members? Whether the law of the supremest or of the lowest portion of the soul ought to sway the whole

## The Grand Conspiracy.

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whole man? This (say we) cannot, be-*Serm. 1.*  
fore it evidently shall appear in whe-  
ther of these God hath placed this  
Power.

For, if the Members have the Pow-  
er, if they must give the Law, it is then  
rebellion in the mind not to be ruled,  
or to war against them; But if the  
Minde have this preheminance, if Law  
and War shall prove onely at her dis-  
pose, 'tis then Rebellion in the Mem-  
bers, not to be captive at her will, not  
to be guided by her Law, not to lay  
down Arms whensoever she com-  
mandeth. So that the main business  
this Text is too too like the discourse  
of these days, point of Prerogative,  
Supremacy, Monarchy; for this the  
Members would have, this they claim,  
this they war for; and this the Minde  
will not assent unto. For,

This she challenges as her Royal-  
ty, as her Crown and dignity, as her  
Right and inseparable Authority;  
This she claims, and professeth to  
hold from God; with this she plead-  
eth, that she, and she only, is by God  
entrusted; yea, that she is in conscience  
bound to plant, not onely a guard  
about

## The Grand Conspiracy.

*Serm. 1.* about her person, but being as the text implies, the Members are first in arms, she is also bound to muster up all the Forces she can, to the subversion and utter extirpation of what Law soever is enacted, or of what war soever shall be raised or commenced against the Minde: Now whether minde or members can in this case produce best evidence, the sacred records of Scripture will clearly manifest; in them we shall impartially see which doth usurp, and which usurpeth not; which may raise war, and which (without apparent Rebellion) may not stir a foot; which Law we must, and which *è contra* we must not be ruled by. *I finde a Law in my Members, &c.*

Law and War are points of great consequence: as then in high Courts points of that nature use to be; even so in the discussing of this Text shall we proceed. First, we shall put it to the Question:

1. Whether to Minde or Members God hath given power of
 

{	Law?
{	War?
2. What is the Law of the Minde? And what the Law of the Members?
3. Whe-

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3. Whether it be not damnable Rebellion to disobey or resist that part which God hath invested with this Power?

4. Being resolved upon these questions, we shal see what ought to be every Christians resolution; Whether a man ought to be guided by the minde, or by his members? yea, whether a man is not bound in conscience to war against the lower & inferior of them?

1. Whether to Mind or } Law?  
Members God hath given }  
power of } War?

*There is no power* (saith the Apostle) *but from God.* God without doubt is the original of all power, of his fulness it is, that every thing which hath power, hath the power it hath; for that man is superior to the beast of the field, and not they to him; it therefore onely is, because it pleas'd the Lord to give Man *Power and Dominion* over them, and not them over him. Or that Man, and not Woman, is the nobler sex; that the Man over the Wife, and not the Wife over the Husband, hath the ruling or commanding power, this is also from the

Rom. 13.

Gen. 1.26.

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*Serm. 1.* disposition of the Almighty, because to the first of all Wives he was pleased to say, *Thy desire shall be subject to thine husband, and he shall rule over thee.*

Whether then of the grand Contenders in the Text? Whether the Minde or Members ought to have the preheminence & the superior power? This we must learn from him, who is the fountain of all power, and the first ordainer of all Disparity; for what he hath given to the Members, the Members must have, and what he hath allotted to the minde, the minde must not be deprived of; where the power of Law, and the power of War hath by God been placed, that is the most proper seat, there we must maintain, there look for it.

In the beginning of times, when it pleased God to create the World, we shall read that he therefore made beasts to be subordinate, and under man, because after his own *Image*, and according to his own *Likeness* created he Man. Now between Minde and Members, there is a much what like proportionable distinction, for as the  
beasts

## *The Grand Conspiracy.*

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Beasts and brutes of the field, even so *Serm. 1.*  
the Members, that is, the *Passions,*  
*Flesh,* and *lower parts* of Man, they are  
wholly led by Sense, and are in com-  
pare unto the Minde, no better then  
brutish, and void of understanding.  
As then man, by reason of his being  
created in the likeness of God, is  
therefore superior over the Beast of  
the field : even so for as much as the  
Minde is that, wherein Man is made  
like unto God, and the Members, those  
portions or passions by which Man  
agreeth, and is like to Brutes, there-  
fore must the minde be superior to the  
Members, and have like power over  
them, as Man hath dominion over the  
Beasts of the field.

For as these two, Sense, and Rea-  
son, make the specifical difference  
between Man and Beast, even so doth  
it between Minde and Members ; the  
Minde is that part of the soul, in which  
God placed Reason, Understanding,  
Judgement, that part of the soul in  
which Grace, freedom of Will, and  
choise of good is fixed and seated ;  
whereas on the other side, by the  
Members we are to understand either  
the



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*Serm. I.* the outward Senses, and corporal Members of the body; the sensual appetite, whether Concupiscible, or Irascible; that is, all our passions and affections, such as are, *fear, joy, wrath, love, hope, grief*, or the like. In a word, all whatsoever, (which is indeed the *Totum* and all) all that we have (and may finde the like in Brutes, all such) whether Passions, or Desires, or Affections, they are comprized and comprehended under this word [Members.]

If then Man himself, because he is the Image of God, is therefore made superior to the Beasts which have no understanding; certainly then, that part of man, in which this similitude or likeness doth consist, that power and portion of the soul, in which this Image of God is, that must needs be the supremest, noblest, and chief commanding portion, in that doubtless, (if in any) there must reside the power of Law, War, and direction in all proceedings.

Now the Apostle plainly tells us, the *New man* (that is, that part of Man which beareth the Image of his Maker and



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and the likeness of his God) is that *Serm. 1.*  
portion of the soul which is capable  
of *Knowledge*, capable of *Righteous-* Col. 3. 10.  
*ness and true holiness.* And this must Eph. 3. 14.  
needs be the *minde of man*, for the Af-  
fections and Members they cannot  
rise to so high a pitch; hinder they oft  
both may, and do, but lead or guide  
they cannot, into the paths of righte-  
ousness.

Col. 3. 5. You have these words,  
*Mortifie your Members which are upon*  
*earth.* The power of life and death  
cannot be in any other but the su-  
preme hand; whereas then the Spirit  
of God saith, *Mortifie your Members*,  
whereas it puts a kinde of killing  
power (& that over the Members too)  
this manifestly infers the Minde to be  
the superior faculty; yea, the Minde is  
that in which God hath placed the  
power of both Law and War.

Again, if (as before I have proved)  
*Eve* was therefore subject unto *Adam*,  
because she once daring to direct,  
mis-led her husband; then for cer-  
tain, the affections, Senses, Members,  
they must all be captivated and sub-  
ject to the minde, for they never lead,  
but

*The Grand Conspiracy.*

*Serm. 1.* but they misguide the minde, they never counsel, but (as we very well phrase it) they *Transport* the soul. That this our Kingdom is not now, as in our state of *more innocency* it was wont to be (a *pleasing paradise*) that now so many swords are drawn, and so many sluices of blood let open? is not this because we have (even yet) too many uxorious *Adams*? because we have yet too many that suffer their *Eves* to lead them? or to give it in the phrase and bounds of my Text, is it not because things are managed rather by disaffected passions, then by Law and Conscience, rather by jarring Members, then a composed Minde?

The Scripture assureth, if the blinde lead the blinde (both will at length precipitate) both will fall into the ditch; the eye and the light of the soul is the minde of man, in it, and it only shineth the light of grace; all the Affections, Passions, and carnal Desires, they are as so many Clouds, darkning and eclipsing this blessed light, and therefore if by them we shall suffer our selves to be led, if we shall square our actions by their Law,  
and

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and order all our doings to give them *Serm. 1.* content, we shall too late finde we have followed a blinde guide, and that both Minde and Members must infalibly perish in this course.

In the first *vers.* of the following *Ch.* they who are in Christ Jesus, they who in him would be found without condemnation, they must walk not *after the flesh, but after the spirit*: a plain evidence, that not the Passions, Lusts and Affections, not the Flesh, and Members thereof, but the Spirit (that is the minde of man, endowed with the Spirit) that is it that must lead the way, that is it that must give the Law and Rule of walking; we must not walk after the Flesh, but after the Spirit; not after the Members, but according to the Minde.

*Eccelus. 37. 16. Let Reason go before every Enterprise, and Counsel before every action.* That part and portion of the soul, in which God hath placed Reason, Counsel, Conscience, Grace, that is it which must give direction to every Enterprise; our Judgment, and not our Lusts, our Minde, and not our Members, which have the

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*Serm. 1.* the power of Law and War. Pass we then to the second Considerable, let us see what is the Law of the minde, and what is the Law of the Members.

The Law of the minde is indeed no other but the Law of God, for I delight in the Law of God concerning the inward man. The inward Man, that is the Minde, Spirit, and better part of Man, that acknowledging (like a Monarch) no superior but God only, will not yield to any but Gods Law, and therefore saith the regenerate minde, *I delight in the Law of God.*

The Law of the Members, that is indeed rather a tumultuous Ordinance then a Law, it is rather a mutinous Enforcement then a legal Course; it is, saith the Apostle plainly, the Law of sin, a Law which hath nothing of a Law in it, for it is indeed the breach of all Law, it is sin (saith St. Paul) and yet because the Members have so voted it, it must be called a Law; I see (saith the Text) *Another Law in my Members.*

*Another Law*, a Law clean contrary to the Law of the Minde; a Law (I may well say) clean contrary to the Law  
of

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of God: For, as in all Monarchies, it *Serm. 1.*  
is the Law and Order of God Almighty that subjects receive from, and not give unto their sovereign Laws; even so it is the Law of God, the Minde unto the Members, not the members unto the minde prescribe a Law: all our senses, all our Members, all our actions, and all our thoughts, are bound to follow her guidance, they must come and go, do and suffer, when and what she prescribeth.

Sure I am, it hath been resolv'd of old (but wanting Books I cannot cite the Authors) in matters of high consequence and concernment, that they who are bound to obey, are not so much to attend the reason, as the authority of a command; the subject is not bound to sift his Sovereign, for if he were, I see not how it could be said, *The Kings heart can no man search* *Prov. 25. 3.*  
out: yea, very good proof I have to say, our Savior commanded *St. Peter* to do what he understood not, *What I* *John 13. 7.*  
*do* (saith the Master) *thou knowest not now*, and yet, under a fearful commination, he urged his Obedience: And indeed, were it not thus between  
minde

Serm. 1.

minde and Members, were not the senses and affections to obey the mind til they were satisfied and saw reason for it; if that old saying be true, *Amare et sapere ipsi Jovi non datur* that lust and wisdom can never consist together, then for certain no exorbitant passion would ever become obedient and pliable to the soul.

But indeed, so absolute a Monarch is the minde to the soul of man, that if any one affection, any one sense, passion or member, shall dare to do any thing against her judgement and her resolve, that Person is really disaffected, that sense infallibly malignant, and that Member without all question delinquent in the Court of Heaven. For look what is said of a King, and by a King, the same is very applicable to the sovereignty of the Minde, *Where the word of a King is, there is power.* Where the minde hath said the word, there is no power in Man, to warrant the gain-saying of it; and if the following Interrogation in that verse must positively be read, that is, — *No Man may say unto the King, What dost thou?* Then

Eccl. 3. 4.

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is this regal preheminance a most *Serm. 1.*

pertinent explication of the Mindes super-excellency ; for to it, no Sense, no Member, no Passion, no Affection may say, What doest thou? Yea, so severely hath God subjected the whole Man to the direction and Law of the Minde, that albeit the Minde misguides, albeit she issues forth an Order, which will destroy the Members, yea, and the whole man to boot : yet *Mens erronea ligat*, yet forasmuch as the minde or conscience is the supreme Judicatory in Men, for as much as the minde is (as we have sworn our Sovereign is) the *onely Supreme*, sin we needs must, should we not follow her even in a wrong direction, much more if we adhere not close, whilest yet her Law is the Law of God, and all her Judgements consonant to his glory. In a word, the Law of the regenerate minde is to go before, to guide and order even the whole man in the paths of righteousness.

Now the Law of the Members, that is, (as the Text speaks) *another Law*, that is a clean contrary course : for whereas it is the legal and divine pre-



*Serm. 1.* prerogative of the minde to give Law unto the whole man: the Members finding this a curb unto their Liberty, and a main suppression of their desires, they strive by all means possible to subvert this Order, to change this Government, to overthrow this Fundamental Law; for they being carnal will not endure a spiritual Governor, they being many, will not abide that the minde being but one, should over-rule them, and therefore (as if it were their Charter, their privilege and their right) they strive to give law unto their minde, and resolve to wage a War, if she be not led by them.

*James 4. 1. From whence are wars and Contentions amongst us? are they not hence, even of your lusts that fight in your Members?*

The lower House of this Natural Parliament in man, consists of many members, of many lusts, of many disordered passions; all which, though they Combine, Covenant, and so far agree, as to war against the minde, yet they have also their several designs, and their particular ends;



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ends; for as when there was no King *Serm. i.*  
in Israel, Every man did what seemed *Judg. 17. 6.*  
good in his own eyes; even so, to the  
end that every man may walk as his  
Lusts lead him, that every Lust may be  
a Law unto it self, therefore as against  
a common enemy, the Lusts and Mem-  
bers are continually warring against  
the Minde.

Nor onely so, but as *St. James* ob-  
serves, *They fight in our Members too*;  
The Lusts War against, and quarrel  
one with another; and indeed no  
wonder, for amongst equals who  
should command? who obey? Why  
should not wrath have as much com-  
mand as Joy, why not Joy as much as  
Love? Why not Love as much as a-  
ny? That Member which desires a  
Monopoly of pleasure, wars against  
that which stands upon Honor and  
Repute; and that Member, whose  
design is Honor, endures not that  
which is bent upon Wealth and  
Riches. The Lusts of Man (even like  
contrary Winds) they rage and swell  
one against another, onely whilest they  
war against the Minde, they admit a  
league; they are all like those wick-  
ed

Serm. I.

Luke 19.

14.

ed Citizens (in this they agree) *We will not have this man reign over us.* The Law of the Minde shall not rule, regulate or order us; so that, as *St. James* hath taught us, even thence are Wars and Contentions, because our Lusts fight in our Members.

*Eccles. 10. 7. I have seen (saith Solomon) Servants on Horses, and Princes walking as Servants on the ground.* That sight of *Solomon*, is indeed that which the minde and Members differ and war about; for the Members, they, though servants, would be on Horses; yea, they would have their Mind, though their Prince, to walk and wait upon them. And this is apparent from the words next following in the Text, for that which *St. Paul* complains of, (though it bear the name of a Law) himself sheweth was flat Tyranny; for the Members endeavor to make even a very slave of the Minde --- I see a Law in my Members, warring against the Law of my minde, and leading me Captive unto the Law of sin which is in my Members [*leading me Captive*] Nothing will content the Members,

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Members, unless they may captive and *Ser m. 1.* enslave the Minde; and for this I am confident, there are very few of us but may finde in our souls even an experimental proof.

For, what Passion can you imagine in the soul, which, whilst it is predominant, expects not from the Minde, what service and assistance soever it shal please to challenge, yea, the Minde must leave all, and give diligent attendance to it onely?

Is the soul of any of us enflamed with Malice, & the thirst of Revenge? Is there a *Mordacai* whom we stomach, and will have removed from the Kings gate? Doth not this Passion solicit the minde, to contrive the means, and to lay the plot how this cruelty may be satisfied? Yea, is not the Court full of terror and disturbances? Is not the Minde a restless wretch? Is she not perpetually vexed and molested, unless she pass what Bill soever this Tyrant in that behalf shall present unto her?

Or, suppose Covetousness, and desire of gain to be predominant, can the minde be quiet? Will this passion

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*Serm. I.* passion be satisfied with either Reason or Conscience, or any manner of Moderation?

*Act. 5.* So Religious was the Princely part, and so devout was the Minde of *Ananias* and *Saphira*, that in Judgement and Piety, they thought all they had, was but a competent Oblation for the Lords service: But when their Members and covetous affections began to mutiny, when the fear either of future want, or the Carnal and Covetous thought that they had promised too much; when these began to bustle and gather head, when these had raised a tumult and Combustion in the soul; the poor distracted minde, even against Honor, Conscience, yea, to her own undoing, is forced to repeal what she had before enacted: and though no less then the robbing of God was concerned in it, assent she gives to their violent importunity. And therefore very lively is *St. Pauls* expression, *I see a Law in my Members, leading me Captive to the Law of sin.* Nothing can or will content the Members: No Law, no Peace, unless they may lead

## The Grand Conspiracy.

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lead the minde Captive, and make her *Serm. 1.*  
the Sovereign become a slave unto  
their Lusts. Pass we therefore to  
the third considerable, *viz. Whether it*  
*be not damnable Rebellion to disobey or*  
*resist that part which God hath invested*  
*with this power.*

3. Of Rebellion indefinitely *Samuel*  
hath said, it is as the sin of *Witchcraft*,  
a sin most abominable before God.  
Nor indeed have I yet met with any,  
who question the guilt or *Damnabi-*  
*lity* of this crime, *unore* (for ought  
I know) all men in this agree : That  
which is indeed Rebellion, is a crying  
sin, and a most damnable design ; all  
the difference and doubt is what in-  
deed Rebellion is, and what that pow-  
er is which is damnable to resist.

I must not forget that my Text is  
between the Minde and the Mem-  
bers, and that Rebellion at this time  
concerns me no further, but onely  
as it respects the outward and the  
inward man, the Monarchy and Go-  
vernment of every regenerate and  
good soul.

Now for the better stating and ex-  
plicating of this, I have observed

B

from

# The Grand Conspiracy.

*Serm. 1.* from Scripture, that every Jar, War, and opposition is not Rebellion; for Rebellion it was not, for the Kings of *Judah*, and the Kings of *Israel* to wage War against each other; Rebellion, it is not for Subject to contest with Subject, neither is it a Rebellious Act for the Sovereign to Tyrannize over, and oppress his people.

For, as by Scripture phrase, I am warranted to speak, Rebellion is ever the opposing of some higher Power, and in special of that Power which by the Ordinance of God, they (who rebel, oppose and resist) are bound to obey and suffer under; so that it is an act of Rebellion to withdraw from, or stand against that Power, under which, till some difference, distaste, opportunity or grudge arose, we ever held our selves bound to live and to be governed by.

For, let the ground of *Israel's* Revolt from *Rehoboam* their natural King be what it may be, (sure I am) when they so did, the Scripture saith *Israel rebelled against the house of David*: Let the case be what it may be, when *Edom* deserted *Judah*, and made

1 Kings 12.  
19.

## The Grand Conspiracy.

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made a King over themselves; the *Serm. I.*  
Spirit of God saith, *Edom rebelled*  
*from under the hand of Judah;* yea, and *2 Chron.*  
albeit some countenance the fact, and *22.8.*  
seek by a Religious pretence to war-  
rant the attempt, yet, when the Ci-  
tizens of *Libnah* turned from their  
lawful (though Idolatrous) King  
*Jehoram*, the Scripture phrase in the  
*Geneva Translation* is, *Then did Lib-*  
*nah rebell;* whence to me it seems very  
clear, that we are bound under peril  
of Rebellion and the guilt therof, to  
obey or suffer under that, whether  
it be Part, Person, or Faculty, which  
God hath invested with the power  
of giving, or prescribing Law un-  
to us. *vers. 10.*

And indeed, if you please to relie  
upon the *Geneva Translation*, I then  
needed not to have thus wheeled a-  
bout; for though our last Translati-  
on read it, *I see a Law in my Mem-*  
*bers Warring against the Law of my*  
*Minde*, it is there said, *I see a Law in my*  
*Members Rebelling against the Law of*  
*my minde*. And indeed from the pre-  
mised instances it seemeth very clear,  
that all Warre against that power

B 2

which



*Serm. 1.* which ought by Gods Ordinance to be obeyed, is inded Rebellion.

*Rom. 14. 23.* St. Paul hath delivered it as a rule beyond exception, *Whatsoever is not of faith is sin.* Now sin (if deliberately done) cannot but be *Rebellion*: for, Faith being in that place no other thing then the Law of the Minde, then the Judgement of Reason and Conscience; Faith being in that Text no other thing, but the Order and direction of the *Supremest* power; for a man to do according to these directions, not to obey and be ruled by the *highest* Commander in the Soul; for a man not to submit to the Minde, which is to him Gods Vicegerent, is indeed to rebell at once, both against God, and his Heavenly Ordinance.

And in this respect, it seemeth to me, that God in holy Writ, doth so oft call sinning *Israel*, a *Rebellious* people; a people who would rather be led by their own lusts, then by his Law, by their own affections, then by their own minde.

*Ezek. 2. 3.* *Son of Man* (saith God) *I send thee to the Children of Israel, to*



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*a Rebellious Nation that hath rebelled Serm. I.  
against me.*

They in Gods esteem, Rebelled even against him, against God himself, who would neither submit to that power which God gave his Prophets, nor yet to that wherewith he had endowed their mindes, for the due ordering of the Affections, Actions, and endeavours of all turbulent and inferiour Members.

*Gal. 5. 17. The flesh lusteth contrary to the Spirit, and the Spirit contrary to the Flesh.* Flesh and Spirit, Minde and Members, they are ever contrary and one against the other. War (as will appear in the next point) will ever be between them, for their deeds and their designs are contrary. But as I never read, neither can conceive, that a King compared to his Subjects, can be a *Rebell*: So neither do I conceive it imaginable how the Warre waged by the Minde against the Members, can be Rebellion; nor on the contrary, how that which they raise against the Minde, can possibly be any other: For between Superiour and Inferiour, there

B 3

cannot

## 26 *The Grand Conspiracy.*

- Serm. I.* cannot possibly be a War waged, but Rebellion it must be, and how the higher powers can be guilty of this crime, I am yet to learn. Whether then it be in the body politick, or in the natural Polity and Order of every particular, every soul must be subject to the higher, or, as the Original, *the super-excelling power*: As the Subjects to the King, even so at least must the Members be to the Minde; which to make the more clear and evident, we will passe to the last considerable, and that is the *Result or Resolution of a Christian, viz.* Whether a man ought to be guided by his Mind, or by his Members, yea, whether a man is not bound in Conscience to War against the lower and inferiour of them.
- IV.

*Boetius. l. i. m. 7.* — *Si vis lumine claro cernere verum,  
Gaudia pelle, pelle Timorem.*

He, who would walk as a *childe of the light*, and would clearly discern truth from error, must (as *Boetius* well admonisheth) clear his soul of the thick mist of passion; neither Joy, nor Fear, nor Hope, nor Grief, nor any

## The Grand Conspiracy. 27

any other affection may sway, or be *Serm. I.*  
predominant in the Soul: For,

*Nubila mens est, victaque franis, hac  
ubi regnant.*

The minde is clouded, hood-winck'd,  
yea, as the Law of the members would  
have it, the Minde is *Captivated* and  
enslaved where these reign.

*Medea* the Poet confess the Law of  
the minde shewed her good things,  
yea, the better way, ——— *Video me-  
liora proboque*, I see and approve  
what's best; but such was the violence  
of her Members, such the confusion of  
her enrag'd affections, that she con-  
cludes (*Deteriora sequor*) not with the  
better minde, but with her violent and  
overpowerfull Members.

*Pilate* at the arraignment of our  
Blessed Saviour, protested, that accor-  
ding to the Law of his Minde, his  
Judgement, his Conscience, he saw  
nothing worthy of death in him; yea,  
he called for water, and washing his  
hands, said, *I am innocent of the blood of  
this just man.* And yet for all that, *Mat. 17. 24.*  
rather than the people should want a  
Sacrifice, rather than endure those

Serm. I.

Esa. 5. 20.

terrible things which his troubled affections and passions present unto his Minde, in despite of Minde, Law, or Conscience, he doth not as his Judgement, but as his fears command, to please the many, he delivereth up the *Innocent*. And indeed from hence, even from the Law of the members it is, that such there are of whom the Prophet complains, *who call evill good, and good evill, which make darknesse light, and light darknesse, who call bitter sweet, and sweet bitter*. In these sad times of distraction, wherein the dearest things we have, our goods, our lives, yea, our Minde, our Consciences are at stake; It behoves every of us sadly, and severally to consider, what is, and what hath been the main principle and direction of all our present Actions; whether the Minde or the members, whether judgement or passion, whether Conscience, or only carnall, sinister and by-ends? I do verily beleieve, there never were more bitter conflicts then now there are between Minde and members, between Flesh and Spirit; yea, it is to be feared, the mind, that is, the

## *The Grand Conspiracy.* 29

the Judgement, Reason and Conscience of too too many of us, are so overwhelmed and hurried on with violent passion, rash engagements, and resolute exorbitances; that it will be very hard to re-inthroned the Prince, and to set the Minde again, where God hath placed it; very hard to dispossesse the soul of those, which without all peradventure are truly malignant, and evill counsellors; such as will do all they can to keep back all saving, peaceable, and sound intelligence; for such without all doubt, is the endeavour and Law of our insinuating and tyrannizing members: nothing will they relish, but private interest.

The Law of the Minde of old was, *Give unto Cæsar the things that are Cæsars, and unto God the things that are Gods.* The Law of the members is, let us make him like one of us; and as for God vote him incapable of any property. The Law of the Minde was, That even for well-doing we should patiently suffer; The Law of the members is, that we suffer nothing which we can resist. The Law  
B. 5. of

Serm 1.

Prov. 20.

A&amp; 10.

Heb. 13.

of the Minde did run thus, *It is a snare for a man to devour that which is sanctified*, or that which is holy; But the Law of the Members pronounceth (as St. Peter did sometime in a dreame) that things are common, though they appertain to Heaven: The Law of the Minde was, *After the vow enquire not*, that is, be assured, what is once vowed to God, no after-thoughts can disanull: The Law of the Member is, such vowes were superstitious acts, and we may convert to other use, what in piety our fore-fathers gave unto their God. The Law of the Minde was, *Obey those that are set over you*, that is, saith Hemingius (who was no Papist, nor suspected) *the Pastors and Governors of the Church*; The Law of the Members is, ye shall be so far from obeying, that ye shall vow the extirpation and their rooting out. By the Law of the Minde, Bishops and spirituall Overseers they are bound to watch over, and to give account for Souls; but by the Law of the Members, Ghostly fathers may not command their Children, nor may they, who are bound

## The Grand Conspiracy. 31

bound to give an account, passe any *Serm. 1.*  
 binding sentence without *Lay-appro-*  
*bation* : Yea, whereas in all former Re-  
 formations, the Law of the minde ever  
 was, that the better form actually  
 should be, before the worse were  
 put away : the Law of the Members  
 is, that we swear to extirpate what  
 we have, before we can so much as  
 conjecture what shall be. Nor in-  
 deed can I imagine what other guide,  
 or what other Law, but the Law of  
 the *Members* steereth, and directeth  
 those Pens and Tongues, who under  
 the Vizard of Popery, strive to make  
 odious all exterior piety ; who for  
 the better *Liberty* of the *Subject*,  
 have lately Printed, and by an Argu-  
 ment *è concessò* claimed, that *'tis more*  
*lawfull by Scripture to put away a per-*  
*verse Wife, then to Rebell against a Ty-*  
*rannous Prince* ; yea, that there is a  
 necessity both in *Charity and Consci-*  
*ence*, for that Man and Wife to be  
 divorced, whose dispositions natural-  
 ly disagree, who cannot live loving-  
 ly and quietly together ; yea, it hath  
 now past the Presse for a *Popish*  
*Practice* to make a Sermon upon a  
 Text.

Doctrine  
 and Disci-  
 pline of  
 Divorce :  
 a book de-  
 dedicated  
 to the P.  
 and Assem-  
 bly.



*Serm. I.*

Text. I should tire both you and myself, should I follow those, who thus follow the extravagancy of their members, the rancor, violence and exorbitance of their passions.

*Plutarch* in his Tract of Superstition tells us, there was one *Tyribastus*, who when he should have been apprehended by the *Persian*, drew his Cymiter, and (as he was a valiant man of his hands) defended himself valiantly; but as soon as they who came to lay hands on him cryed out, and protested, that they were to attack him in the Kings Name, and by Commission from his Majesty, he laid down his weapon aforesaid immediately, and offered both his hands to be bound and pinioned.

An example strongly convincing me, that even the Law and light of Nature, were it not clouded with carnal and perverse affections, even that glimmering light were enough to teach the Minde, that resist we may not against Gods Ordinance. *Tyribastus* threw down his Cymiter, and apprehends, in the very Name, and Authority of a King, a Majesty, and Re-



## The Grand Conspiracy.

33

Reverence not to be resisted.

Serm. I.

The very *Pagans*, whose Gods were Idols, yet for as much as in their apprehension they were as Gods, of those *their Temples* they were such venerable estimators, that what they sought to have secure indeed, they re-  
*Patricius Sinesensis.*  
pos'd in their shrines. Thus did *Alexander*, (that great Commander) *l. 8. Tit. pict. 15,*  
who in the Temple of the Sun in *Sicily*, laid up a great treasure; and one *Clistenes* a most noble *Greek*, fearing the plundering of his Estate by Tyrants, laid up his Daughters dowry in the Temple of *Juno Samia*; and till this very day, among learned Christians, it is determined Sacrilege, *Non sacrum de sacro tollere*, to steal from an Holy place a common and unholy thing. This I am sure was and is the Law of the Minde.

But the Law of our Sacrilegious and ungodly members is such, that it will not allow, no, not to *God* himself a *Property*, nor the Church to be a Sanctuary for its own goods: like the Roman Pagan Presidents, they seem to professe the Son of *Mary*, unworthy to be served in costly vessels,  
making

*Serm. 1.* making all holy things so common, that they are now become *primi occupantis*, catch that catch may; The ready way to provoke God (is not already so far incens'd) to give such over even to a reprobate minde : that is, to follow the Law of the Members ; which undoubtedly will at length bring even to the gates of death.

Eccles. 18. 30, 31. *Go not after thy lusts, but refrain thy self from thine Appetites, (for) if thou givest thy Soul the desires that please her, she will make thee a laughing stock to thine enemies that maligne thee.* The ready way to captivate the Minde, and to bring its Sovereignty under the power of Malignant Enemies ; is to give way to thy Lusts, and to let the Members prescribe a Law unto thee ; let them but have their desires, and thou shalt soon be made a laughing-stock to thy enemies round about thee : It is very likely, as the Devill to our Saviour, thy Members may promise thee a condition most glorious : *All the Kingdomes of the World, and the glory of them will I give thee ;* That is, all possible content and Honour :

*Matth. 4. 8.*

## The Grand Conspiracy. 35

nour : But if thou once fall down and worship, if thou wilt suffer thy Minde to prostitute, and yeeld up it self unto the Members, they will soon (instead of a glorious state) bring thee to an ungracious servitude. They will not allow thy Minde a negative in any thing, for the ambition of sin is, to reign in our mortal Bodies. *Serm. I.*

What then must the Minde do? without doubt Warre it must; for as therefore the inferiour may not War, because it hath a superiour to appeal unto : even so on the contrary, for as much as the Minde is the Supreme, war she may, yea, war she must against the Members; for she for them, not they for her, must be accountable to God.

Ever since the daies of *Iob*, it hath passed for a rule, *The life of man is a warfare*; and ever since the Prophet *Micha's* time, it hath been delivered as a Caveat, *A mans enemies are those of his own house*. Now the Generalissimo, or chief Commander in this War it hath ever been the regenerate Mind; The Mind of man (even in all ages) hath been entrusted, yea, commanded.

*Mic. 7. 6.*

Serm. 1. ed to this War, commanded to charge upon, to subdue and reduce the Members.

2 Cor. 10.  
45.

*The weapons of our warfare (saith St. Paul) are not Carnall, but mighty through God. Aske you what to do? It straight followeth, To the pulling down of strong holds, casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.*

A larger Commission was never granted then the Regenerate minde hath; For should the Members garrison themselves (as they too oft do) within the *strong works* of Ambition, Pleasure, Profit, she is (even by him that is able) promised relief enough, even to the pulling down of those strong holds; nay, she may not leave so much as an imagination, nay, *not any thing that exalteth it self against the knowledge of God.*

Yea, what power can be desired in a Commission, which she hath not? To lead Captivity Captive, power she hath, for to the obedience of Christ, she is bound to bring into Captivity  
even

## The Grand Conspiracy.

37

even every thought : Power over life *Serm. 1.*

and limb she hath, for saith our Savi-

our, *If thy right hand offend thee, cut it*

*off; if thy right eye offend thee, pluck it* *Mat. 5. 29,*

*out.* Power she hath to afflict, to kill, *30.*

yea, to put her enemies and Rebels to

the most, not only painfull, but most

shamefull death.

*Mortifie your Members which are up-* *Col. 3. 5.*

*on Earth,* yea, not only so, but our

Flesh, Affections, Lusts, they must be *Gal. 5. 24.*

*Crucified.* They must, because they

have been Traytors and Rebellious, be

put not only to death, but to a shame-

ful death; not only must we mortifie

but crucifie the members. And indeed,

till the Minde shall thus do, we can

neither look for Peace nor truth,

*Affectus corrumpunt Intellectum.* As

Bribes blinde the wise, even so the

Affections and members they cor-

rupt and pervert Judgement. As

*Justin Martyr* of old, *Scimus quosdam*

*ad iracundiam suam evangelium per-*

*trahentes,* observed, that some

made the Gospel to be sutable to

their fury : even so nothing must be

truth, nothing must passe for good

or godly, nothing must men make

con-

Serm. I.

conscience of, where the Members, Lusts and Passions are predominant; nothing may such a Minde passe, either for Law or truth, but only what liketh and pleaseth them.

And as no Truth, even so no peace, where there are ruling members; ruling Members being ever as Turbulent to the Minde, as ruling Elders will prove unto the Church. And therefore if whilst yet we may, see we will what belongs to our peace, resolve we must to submit to the Ordinance of God; to bring every thing under that Obedience, which he hath made the *supreme*; that is, the Subjects to their King, and the members to the Minde. So shall wee enjoy unity of Spirit in the bond of peace, so shall we indeed be (as St. Peter speaks) *A chosen Generation, a royal Priesthood, an holy Nation, a peculiar People.*

1 Pet. 2. 9.

Perchance some may dream, unlesse the members may have power to curb the Minde, the Minde as supreme may with all impunity oppress and destroy the Members; whereas indeed, so fearful vengeance as for the *supreme Offender*, there is none  
treasur'd

## The Grand-Conspiracy.

39

treasured up. For as those blessings *Serm. i.* which are the immediate issues of Gods own hands, are farre more excellent then those, which by ordinary means are conveyed to us; even so those wretches, those miscreants, which God hath reserved to his own immediate punishing, those of all creatures are most miserable.

*Tophet* was ordained of old, *Yea, Isa. 30. 33.* for the King it was prepared; The King who because *Supreme* can in this life have no *Avenger* for him, (witness Gods Truth, though his Subjects use no other then right Christian Weapons, Prayers and Tears) there is torture enough prepared. And indeed, look but into our own breasts, we may finde conjecture enough of this severity, for whoever (as the Apostle speaketh is, *ἑαυτοῦ καταδικασμένος*, self-convicted, whoever is, as the Poet renders it, *surdo verbere casus*, lasht with the sting of an invisible whip; whosoever is, as *Jeremy* told *Pashur*, he should be, *Magormissabib*, a terror to himself: *Jer. 20. 4.* This bosome-vengeance, this secret and private Executioner, as it is upon



*Serm. I.* on the Supremest power, so is it the severest torture. And therefore it highly concerns the Minde to preserve it self, and to order according to *Gods* Law, the motion of every member. For the Power of Law and War, it is in the Supreme, and that is the Minde, and therefore her members must have no other but the Law: she from God, and they from her must take their Government. So shall men be able to give *God* the glory, and to suppress that unnaturall War which sin fomenteth in the members.

Rom. 6. 12. *Let not sin reign in your mortall bodies.* Whosoever gives Law unto us; it is he that reigns over us; unto what member or lust soever we yeeld to obey, that's our King, that's our Governour; ambition, luxury, covetousnesse, malice, these are they which would reign, these are they which would give law unto us, but I have abundantly shewed you, it is the Minde, and the Minde only, which *God* hath entrusted with this power, not sin under any pretence of Law whatsoever; but the regenerate Minde is that must reign over our mortall

## The Grand Conspiracy. 41

mortall bodies, not the Law of the *Serm. 1.* members, but the Law of the minde is that we must hold to; yea, for this Law we must War, in defence of this Law we are bound even to die the Death.

*So fight I*, saith *St. Paul*, *not as one* *1 Cor. 9.* *that beateth the Aire*; but as one who *27.*

had a reall enemy to subdue, for it straight followes, *Contundo corpus meum*; I beat, I chastise, I bruise my body; he would rather live upon bread, and water, then suffer his members to give Law unto him. And indeed this is the fight, that good fight we are all to finish; this is that fight, in which striving we must resist unto blood, every imagination, every thought, every desire, lust, or act which exalts it self against that knowledge and Law of *God*. This we are to bring under, this we must lead captive, for not a member can go to Heaven, which doth not orderly follow the *Minde* thither. In a word, to conclude all, It is an Observation amongst Contraversall Writers, and too true, That when mens Affections and Members do frame Opinions, and passe Lawes, men are much more earnest in defence

*Sermo. 1.* fence of such errors, then are sober Christians in the maintenance of what the minde and solid judgement proposeth to them, there is no diligence, no care, no means wanting in the pursuit of that which the affections and *members declare expedient*. And indeed, in this my hearts desire is, the minds of us all should be instructed by our common enemy, that is, to follow with more earnestnesse the War and Duties which God requireth we should manage against the Rebellious Members: so shall God of his mercy then give grace unto the minde, that it may *subdue the Members*, that so the whole man may from this his militant Kingdome of Grace, be translated and advanced to his Eternal and Triumphant Kingdom of Glory, and that for Christ Jesus sake, the only King, without rebellious members: To whom with the Father, and the holy Spirit, be all Honour and Glory now and for ever. *Amen.*

*Sit Deo omnis gloria.*

THE

THE  
GRAND CONSPIRACY  
OF

*Jews against their King.*

A SERMON Preached  
in *August*, 1647.

---

ROM. 5. 12.

*Scarcely for a Righteous Man will one die,  
yet peradventure for a Good Man some  
would dare to die.*

---

LONDON:

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SERM. I I. Preached 1647.

John 18. 36.

*Jesus answered, My Kingdom is not of this World; if my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jewes.*



Ur Blessed SAVIOUR,  
*Born King of the Jewes,*  
 is in this Chapter brought in question for his life, accus'd, arraign'd, and condemn'd for the defence of his Birthright. A dangerous thing (it seems) to be born a King. But yet behold, he hath a *Personal Treaty* for it, and that not in *Patmos*, but in the City Royall, he is brought before *Pilate*, to whom, even in *Ierusalem*, as my Text tels you, he put in this answer, *My kingdom, &c.*

In the words are here two generals.

I. An

## Of Jews against their King. 47

I. An Assertion, a Kingdome I have, *Serm. 2.*  
but my Kingdome is not of this World.

II. The Proof of this Assertion *If my Kingdom were of this world, then would my servants fight, &c.*

1. Of the Assertion, a Kingdome I have, but my Kingdome is not of this World.

That Christ had and hath a Kingdome, this the very first Participle in his answer doth imply, *Regnum meum*, my Kingdom; now a Kingdome there must be, in which he hath a property, or else he could never have said, *My Kingdom is not of this World*: and again, *If my Kingdome were of this world, then would my servants fight*. And indeed thus Pilate understood him, for in the verse immediately following, *Pilate replieth, Art thou a King? Yea*, in his Condemnation *Pilate thus testifieth of him, Jesus of Nazareth the King of the Jews*, *Joh. 19. 19*.

A King he was and a King of the Jews too, for, *Tell thy Daughter of Sion, Behold, the King cometh unto thee meek, and sitting upon an Ass. The King of Sion, a meek King, and*

C

this

Serm. 2.

this is indeed his ruine; for a meek King is no fit King to be King of *Jews*. Had he come to *Sihon* as a Lion of the Tribe of *Judah*, had he come in fury, had he manifested his power in the confusion of some thousands of them, then he should have been King; then *Grande*es as well as the *Boys* would have cryed out, *Hosanna in the Highest*. But if he come without his *Militia*, if he come meek and sitting upon an *Ass*, if he be content for the Peace and happiness of his people to make himself a Sacrifice, to vail his Majesty, and lay by his Scepter: Then, as if he were in a condition not fit to govern, they apprehend his person, Declare against him, and though they can prove nothing, they deliver him up to be judged by a Forain Power. So that what we sometimes said of a Neighbor King, that he was *Rex Gallia*, but not *Gallorum*, King of *France*, but not of French men: Even so might our Blessed Lord and Master say, he was *Rex Mundi*, sed non *Mundanorum*, He was King of the World, though not King of the Men of



## Of Jews against their King.

49

of this world; a Kingdom he had, *Serm. 2.*  
but saith he, *My kingdom is not of this world.*

Now for the better explication of this assertion, we shall proceed by these three degrees:

1. The Kingdom of Christ is over this World.

2. Christ hath a Kingdom in this world.

3. The Kingdom of Christ is not of this world.

First, *The kingdom of Christ is over this world, Psal. 99. 1. The Lord is King, be the People never so impatient. The Lord is King, even our blessed Lord and Saviour, and that not onely as God, but even as man also. For being it is said, that All power is given to him both in Heaven and in Earth; Mat. 28. 18.* clear it is that he hath, and that he hath as man too, power and dominion even over the whole World. For being it is said, *All power*, the Power of Sovereignty and Dominion cannot be exempted: And being it is said, *All power is given*, This shews in what capacity he hath this power, to wit, in that by which he

Serm. 2.

Isaiah 49.

is lower then the Father, in that by which he is made capable to receive *ex dono*, to take a gift, in that by which he is become the Savior of the world. So that indeed the same person, who was the Savior, he is also the Sovereign of mankind.

And this may not improbably teach us, that Kings, his Vice-gerents, they are proportionably *Saviors*, as well as *Sovereigns*, nursing Fathers as well as potent Princes. So that to withdraw from the protection of a Sovereign, it is to despise and throw off a Saviour. He who was the Saviour of the World, he is also King of Kings, and as *S. Paul* speaketh, *The only Potentate*. And he under whose wings we have been securely safe, let the sad want of him now say, it was *Christus Domini*, the Lords Anointed, the onely Potentate, the onely supreme Governor of this Kingdom.

Or, take the Point thus, Is it so that he whose Kingdom is not of this world, hath for all that Power and Dominion over all the Kingdoms of this world? Maugre then all the Designs, Plots, Jealousies and Fears,

1 Tim. 6.  
15.

## Of Jews against their King. 51

Fears, that Devil or man can set on *Serm. 2.*  
foot; Our Lord the King shall reach  
his end, *Our Lord the King shall break* *Psal. 2. 3.*  
*their bonds in sunder, and cast their*  
*cords from him.* For to him all power  
is given.

Indeed, if in the perusal of the Go-  
spel, we should stand to observe the  
*Industrious malice of his enemies*, we  
shall finde their Plot and Design  
was, *even root and branch to cut him*  
*off*; they endeavoured to kill him  
with *shame*, and to bury him with  
*Infamy*: For when as a Malefactor, *Mat. 27. 64.*  
they had put him to death, their  
greatest care and thought of heart  
was, to prevent his Resurrection.  
And therefore their great suit to  
Pilate is, *Command that the Sepul-*  
*chre be made sure*, Rebels are afraid  
of a King, though he be in his  
grave.

And indeed they had cause so to be,  
for though his Kingdom was not of  
this world, yet I have shew'd unto you  
it was over this World, over *their De-*  
*signs*, over *their plots*, over *their malice*;  
in so much that you may read, that  
very Stone, which they rejected, it

*Serm. 2.* became the *corner stone*; and that very Sovereign, whom they *ignominiously* laid in the grave, and thought to secure by Soldiers, he had (witness those very Soldiers) a *glorious resurrection*, so that indeed there is no contesting against Sovereignty.

As the Kingdom of Christ is over *this* world, even so Christ, whose Kingdom is not of this world, yet hath a Kingdom *in this* world.

If you peruse the Gospel, you cannot but finde that even then, when the major part, and prevailing party was most against him; even then, this Sovereign had some *Loyal Subjects*, he had in his lowest condition some, who though *tremulously*, yet most *cordially* stuck unto him; so that he always had a Kingdom, even in this world. And this is apparent from that last solemn prayer of his, where when he prayed for these, for these who were Loyal and true of heart,

*Ioh. 17. 15.* his Petition runs thus, *I pray not that thou shouldst take them out of the world:* Out of the world he would not have his Subjects taken, for though not of the world, he was resolved, and doth

## Of Jews against their King. 53

doth to this hour preserve a Kingdom *Serm. 2.*  
*in this world.*

And this the *Jews*, his Adversaries, did too well perceive; for such was his *goodness*, such his *meekness*, such his *charity*, that he did indeed draw all men after him.

Whilest he was yet at liberty, and the people might have access unto him, they flocked unto him from all places, and *he healed* them; Multitudes followed him, and he without respect to what part they took, touched and cured such as came unto him. In so much, that his Malignant persecutors are not ashamed to Vowe what was done, *digito Dei*, with the finger of God, to be done by Beelzebub the Prince of Devils: not ashamed to say, *If we let him alone, all men will believe on him.* *Matth. 17.* If we let him alone, the people will leewe us; if we let him alone, he will recover his Throne; if we let him alone, what will become of us? So apparent it was, even to his Jews, that he had a party, that he had a Kingdom in this world. *Joh. 11. 48.*

And indeed a Kingdom he hath in  
C 4 this

*The Grand Conspiracy**Serm. 2.*

this world, a Kingdom whereof it concerns every one of us to be a Subject; for those onely who have been *Zealots* of his *Laws*, and *Loyal* to his person, Those only are they, who shall sit upon thrones, those they who shall reign with him hereafter.

Indeed we have now amongst us a *Generation of Saints*, who reckon much upon that old *Millenary* error, who believe *those thousand* years are now approaching, in which the earth shall abound with peace, plenty, pleasure, in which the Saints shall reign, rule and enjoy what ever their souls lust after, in which Christ shall descend, and manifest that he hath a Kingdom in this World. And unlikely it is not, but the conceit of this *Epicurian* paradise, may be a cause that many run such mad courses as they do, confidently believing they shall presently have a Kingdom in this world.

Job 19.25. *I know that my Redeemer lieth, and that he shall stand at the latter day on the earth.* Now if it must be the last day before our Redeemer shall manifest himself, and stand upon the earth; Or if, as it is,

*Hea-*

## Of Jews against their King. 55

Heaven must receive him, until the *Serm. 2.*  
times of restitution of all things: How *Acts 3. 12.*  
then can he be a thousand years with  
his Saints upon earth, before the last  
day? Yea, how can he be expected  
to live upon the earth at all, whose  
last coming is described to be not on  
the Earth, but in an Higher Ele-  
ment? For, *The Lord himself shall* *1 Thes. 4.*  
*descend from Heaven with a shout, with* *16.*  
*the voice of the Arch-angel, and with*  
*the Trump of God,----*And then ob-  
serve the sequel, ----*The dead in Christ*  
*shall rise first, then we which are alive*  
*and remain, shall be caught up together*  
*with him in the clouds to meet the Lord.*  
----Observe, where not below, but in  
the clouds; not on the earth, but in  
*the Air.* We shall be caught up to  
meet the Lord in the Air; and then  
lest peradventure it might be thought  
he would descend lower, and live up-  
on the earth with us, it immediately  
followeth, *And so shall we ever be with* *Ver. 17.*  
*the Lord.*

As Loyal Citizens, to entertain  
their long absent King, put on their  
best Robes, and go out to meet him:  
Even so when Christ the King of  
glory



*Serm. 2.* glory shall return, all, who have been Loyal Subjects, all, who have been obedient Christians, all, who have faithfully kept their Allegiance to this Sovereign, all such they shall be caught up in the clouds, they shall go out to meet the Bridegroom, yea, they shall ever be with the Lord their King.

Rom. 8. 17. *If so be we suffer with him, we shall also be glorified with him.* Those who have stuck to their King in his low condition, those who have been content to suffer for him, those who looking upon his better sufferings have been moved by so patient an example to suffer with him, those also shall fare as he fareth, they shall be glorified with him.

Matth. 19. 28. *Verily I say unto you, (saith the King in my Text) ye which have followed me in the Regeneration, ye who for my sake have been Sequestred from Houses, Lands, and the comfort of Wife and children--When the Son of Man shall sit in the Throne of his glory, (then) ye also shall sit upon twelve Thrones.* The King hath a special eye upon his suffering Subjects, he is resolved to bring them to Honor,

## Of Jews against their King. 57

Honor, resolved, when he is upon a *Serm. 2.*  
Throne himself, to enthrone them  
also.

Whereas then our Savior and So-  
veraign told *Pilate*, that *His Kingdom*  
*was not of this world*, yet you see most  
apparently, he hath a Kingdom in this  
world, he hath Subjects whom he doth  
most dearly tender, such whom he doth  
intend shall sit on Thrones and reign  
with him.

But for such a Kingdom as our new  
Saints imagine, for such a time, in  
which all power shall be given unto  
them, and they shall rule as Kings  
upon earth; that our King in this  
world hath such a Kingdom, cannot I  
conceive stand with this next position  
--- *My kingdom is not of this world.* My  
Kingdom is not after the guise, pomp,  
and manner of this world.

Now for the better explicating of  
this main point, we shall consider of  
this proposition, according to the  
double acceptation of the proposition,  
*en, de, of, from.*

1. My Kingdom is not *de mundo*,  
Not of all this world.

2. My Kingdom is not *en τῷ Κόσμῳ*,  
From this world. First,

Serm. 2.

First, my Kingdom is not *de mūdo*,  
Not of the world.

There is a great deal of difference  
being *of* the world, and *in* the world.  
*Abraham, Isaac, Jacob*, and all the  
Holy men in those days. *Peter, Paul,*  
*Nathaniel*, and all the Saints of their  
time; these were as much *in* the  
world, as *Cain, Esau, Manasses, Judas*:  
Christ himself was as much *in* the  
world as any sinner was, but *of* the  
world neither they nor he were.

Rom. 8.

*In* the world then, are all those  
who live in the world, whether good  
or bad, whether rebellious or righte-  
ous: But of the World those onely  
are, who conform themselves unto  
the world; for as it is one thing to  
live *in* the *Flesh*, and another worse  
thing to live *according* to the *Flesh*:  
Even so it is one thing to live *in* the  
world, and a far worse thing to live *ac-*  
*cording* to the world; for as they who  
live *according* to the *flesh*, deny no-  
thing to themselves which the *flesh*  
requireth, but satisfie their lusts in the  
desires thereof: Even so, such as live  
*according* to the world, such who are  
men of this wold, they so live unto  
it,

## Of Jew's against their King. 59

it, that they know *no King but the* *Serm. 2.*  
*world*: For, they will obey nothing,  
profess nothing, defend nothing, but  
what pleaseth the world; Let their  
King be never so much vilified and dis-  
honored, let him be assaulted with  
swords and staves, let him be arraign'd,  
condemn'd, and nailed to a Cross;  
The men of this world, they are re-  
solv'd to hold their own, they are re-  
solv'd they will not part with their in-  
terest for his Honor.

Whereas then our Saviour and So-  
veraign tells *Pilate*, *My Kingdom is*  
*not of this world*: The meaning of  
this expression clearly is, my Subjects  
are not men worldly minded, my  
Kingdom is not of such who are  
wedded to the World. As if he had  
thus said to *Pilate*,——Whereas  
I stand here accused for the affectation  
of a *Crown*, and for being no friend  
to *Cesar*, the truth is, there need be  
no such jealousies or fears of me; for  
not do I, nor mine, affect such a King-  
dom as he hath. *My Kingdom is*  
*not of this world*. My Kingdom is  
not of such, who study either for the  
Honor, the Pleasure, or the Profits  
of

Serm. 2.

of this world: My Kingdom is onely of such, who prefer me their King, even before themselves: My Kingdom is only of such, who as I *my self*, by patience and sufferings make their way to glory.

Matth. 16. 24. *If any man will come after me, let him deny himself. And, whosoever will save his life, shall lose it, and whosoever will lose his life for my sake, shall finde it.*

He who here saith, My Kingdom is not of this world, he teacheth his Subjects a Self-denying Ordinance teaching them as so many resolute Souldiers, to renounce and die unto the World. So that indeed the Kingdom of Christ is of such onely, who look neither upon life nor livelihood, when the honour and glory of their Saviour and Sovereign is at stake.

Those then who violate his Statutes by their Ordinances, those who prefer their Votes to his Laws, those who counterfeit his Seals; subvert his fundamental Government, and make his Sacraments of no effect, such as these are not onely *in*, but *of* the world,

## Of Jews against their King. 61

world. Such may be Rebels *in*, but not *Serm. 2.*  
Subjects of his Kingdom; for he who  
said, My Kingdom is not of this world,  
he in so saying, excludes all Rebelli-  
ous, Malicious, Refractory, and world-  
ly people.

Secondly, As our Saviors, and So-  
veraigns Kingdom is not *de mundo*, of  
the world, so neither is it *ἐν τῷ Κόσ-  
μῳ*, neither is it from the world; for  
as Saint Paul, in the Front of his  
Epistle, writes himself Paul an Apostle,  
not of men, neither by man, but by Je-  
sus Christ, and God the Father: Even  
so our glorious and gracious Sove-  
raign in the Text, he may write him-  
self Jesus Christ the King, not of the  
world, neither by the world, but by God  
the Father; not of the world; I have  
shewed you, not from the world, will  
as readily appear.

That which was of old the Popish  
Position of Parsons the Jesuite, is now  
grown the darling Doctrine of these  
Times, *viz. That Kings have their Au-  
thority from the People*, as if the Peo-  
ple were the Centre, and the King on-  
ly a Ray or Beam of Majesty.

Sure I am, with the King in the  
Text,

- Serm. 2.* Text it was not so, he neither had, nor would have any suffrage from the People. *My Kingdom* (saith he) *is not of this world.* That I am King, it is not from any aid or assistance the world can give. *Regnum meum non est hinc,* My Kingdom is not hence. And indeed not onely himself, but his Father also beareth witness to this Truth: For, *I have set my King upon my holy Hill of Sion,* I (saith the Lord) I, whose the Hill of Sion is, *Ego constitui Regem,* as *Vatablus,* I have appointed, or, I have set up my King, not from the world, but from the Father, he holds his Kingdom. And indeed it is remarkable in the Gospel, that when the people in a grateful mood would needs have made a King of him, our Saviour by all means declin'd it: For, *When Jesus perceived that they would come, and take him by force; to make him a King, he departed again into a mountain himself alone.* He would rather live as a Sparrow on the House top, alone upon a mountain, then be a King of the peoples making; yea, he so abhor'd their assistance to Regality, that
- Pfal. 2. 6.*
- Joh. 6. 15.*



## Of Jews against their King. 63

that the Vulgar Latine renders it *Fugit*, he not now as at other times only withdrew himself, but he fled away: and therefore no wonder to hear such a King say,---*My Kingdom is not of this world*, or, *My Kingdom is not hence*. Which the better to conceive of, we will pass to the proof of this Assertion, in these words, *If my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews*.

From which words we shall deduct and proceed upon these three observations.

1. The Kingdom of Christ hath no need of a sword to set it up.

2. Where there is such a King, there is no *Co-ordination*, no *Medium* between Christ and his servants.

3. How far subjects are servants, *viz.* to defend their Sovereign from injury or Imprisonment. *My Servants would fight, that I should not be delivered to the Jews*.

First, for the first, The Kingdom of Christ hath no need of a sword for to set it up; for in this the Kingdom of Christ differeth from the Kingdom

*Serm. 2.* dom of this world. A King and a Kingdom of this world, the Subjects and servants thereof must fight for : But, saith our Saviour to *Pilate*, *My kingdom is such an one, that you see I have not a man so much as to plead or fight for me.* And indeed, it is the singular and great glory of Christs Kingdom, that it hath been planted it self without a sword, and made a conquest of the world without *Blood*.

*I Chron. 22.* When *David* in his prosecution of his pious intendment had made large provisions toward the building of a Temple to the Lord, he calling to his Son *Solomon*, told him, *My son, the word of the Lord came to me saying, Thou hast shed blood abundantly, and hast made great war ; thou (therefore) shall not build an House unto my name, &c.*

God would not that the very Type and Figure of the Kingdom of his Son should be erected by a *Sword-man* ; yea, though, he was otherwise a man after Gods own heart ; yet because a *Warrior*, because a *Fighter*, though but of the Lords own *Battles*, God will not have an House built

## Of Jews against their King. 65

built by him; *Solomon*, the man of *Serm. 2.*  
Peace, he it is that must do it.

Certainly then, the way to set up  
Christ upon his Throne, the way to  
enlarge his Kingdom, and advance  
his Scepter, is not to enter into a Con-  
spiracy, to swear a Covenant, and to  
take up Arms; for if it so were, then  
were Christs Kingdom of this world;  
for it is the way of the men of this  
world, by force and fighting, to ma-  
nage their Designs, so that they who  
would put such a Form upon Christs  
Kingdom, which never in any place  
under Heaven, but by *Sedition* and the  
*Sword* got footing, they are like to  
those insolent subjects, who conceit  
they may give Law unto their King,  
or like those Rebellious servants, who  
in stead of fighting for, do fight a-  
gainst their Master.

Indeed the King of this Kingdom,  
our blessed Lord and Savior, he hath  
an Army, but it is of Martyrs: he  
hath servants, who strive, and who  
do defend his Kingdom, but 'tis by  
their own, and not by the blood of  
others: he hath soldiers, and fighting  
Ministers, but 'tis not with carnal  
weapons:

Serm. 2. weapons: he hath Laws, and Statutes, and Seals, and Ordinances, but none of these *More Hominum*, after the vain manner or humor of men, and therefore very well might say, *My Kingdom is not of this world.*

1 Cor. I. 23. *Christum predicamus Crucifixum*, we preach Christ crucified. Did ever any Subject, who desired to make his King glorious, and his Kingdom eminent, publish the *infirmities* and preach the *shame* of his Sovereign? Did ever Ambassador for the *glory* of his Master, report in forain parts, how his Subjects had sold, vilified, banish'd and imprison'd their Sovereign? (all too true) Is it not rather the custom of the World to magnifie his *power*, amplifie his *greatness*, and extol him at least for an *high and mighty Potentate*?

Now behold, and see the wonder: He whose Kingdom is not of this world, by a course clean contrary to the world, he hath made himself the most glorious Kingdom in the world; For, not by the Arm of flesh, but by the Foolishness of Preaching; not by glorying in his Victories, but in publishing

## Of Jews against their King. 67

lishing of his Sufferings; not by the *Serm. 2.*  
sword, but by his Cross hath he been  
highly exalted, and got him a Name *Phil. 2.9.*  
*above every Name*: we preach Christ  
crucified, (saith the Ambassador :)  
Now look upon all the Kingdoms of  
the World, and tell me of any one  
King, who without a *Sword*, hath  
captivated and subdued a People:  
Whereas if you look upon the  
King in my Text, you shall scarce  
finde a People under Heaven, which  
first or last he hath not conquered;  
for *His sound is gone forth into all* *Rom. 10. 18*  
*Lands.*

*All Lands*, those who had the stron-  
gest and the most Mighty *Princes*;  
those who had the most learned *Do-*  
*ctors*, and the most famous *Orato- s,*  
those who had the best settled *Laws,*  
& the most religious *Customs*; all these  
vail'd and threw down their glory, all  
these (and that without a sword) gave  
way unto the Cross, so that the oppo-  
site and clean contrary erection of this  
Kingdom might move and warrant  
this King to say, *My Kingdom is not*  
*of this world.*

Indeed if we look into the begin-  
ning

*Serm. 2.* ning of his Reign, we shal find Swords enough drawn against his Subjects : for to have been a Christian , to have profest *Loyalty* ; it was Malignancy enough, 'twas Capitall, 'twas indeed All. *Bonus vir Cajo-Sejus , modo Christianus ; Cajo-Sejus* was a good man, only he was a Christian : and indeed the worst Tyrants had to object in those daies, it onely was *their Allegiance*, only because they protested, and according to protestation stuck close to the Lords Anointed.

Now here again is the wonder of this Kingdom, that *lex nova non vindicat se ultore gladio*. These poor oppressed Subjects, they did not *combine* and make an Army, they did not *associate* and make an head, they did not *whet* their swords, and make ready their Arrows, but they laid down their lives they resign'd up their bodies, they neither feared nor cared what man could do unto them. *Et sic crevit Ecclesia*. And hence it was that this Kingdome became so ample , hence it was the world became so full of worthies , and hence it was that Christ came to have a Kingdom that is not of this World.

## Of Jews against their King. 69

A Kingdome and Generation of *Serm. 2.*  
Subjects who are resolu'd to drink of  
the *same Cup*, and to be baptized with  
the *same baptisme* wherewith their  
King was. A Kingdom and generati-  
on of Subjects, who either *long* to be  
where their King is, or *extremely* desire  
that he may *gloriously* return to them:  
A Kingdome and generation of Sub-  
jects, who joy in nothing like their  
King; a Kingdom and generation of  
Subjects, who are readier to be sacrific-  
ed then to rebell against a Sovereign.  
So that

The Motto of both King and Sub-  
ject is, *Vincit qui patitur*. The patient  
abiding of the meek shall not for ever  
be forgotten. And indeed the *triumphs*,  
*Trophies*, and *Conquests* of Patience are  
to be found no where but in the An-  
nals of this Kingdome. This is the on-  
ly Kingdome, that without a sword  
gets victories: And therefore must em-  
phatically, and above all Kingdomes is  
it here said, *My kingdome is not of this*  
*world*: Sufferings, not the Sword, hath  
set up Christs Kingdome. Passe we  
therefore to the second Observation;  
which is,

Where



Serm. 2.

Where there is such a King, there is no Co-ordination, for no *Medium* in the Text between Christ and his servants. If *my Kingdom were of this world*, my *Servants* would do their duties, my *Servants* would fight for me.

Since Authority hath been disputed, though the *Word* hath been kept, the *Power* of a King hath been much eclipsed, so that now we may admit of this distinction; a King *nominal*, and a King *real*, a Person so called, and a Personage that is so indeed.

Lib. Moral.  
Tract. A-  
gainst an  
unlearned  
Ruler.

*Theopompus* King of *Sparta*, to take off the *Oodium* of absolute Royalty, brought in (as *Plutarch* observes) thote *five Members* called the *Ephori*, and these (as is observed) so ordered and moulded the *Lacedemonian State*, that (after) Kings had nothing left but the Name onely: And indeed with such, with Nominal Kings, a Co-ordination may very well be: but then they cannot take up the words of my Text, and say, *My Kingdom*, *My Servants*, or *my Subjects*, But, our Kingdom, our Servants, and our Subjects will fight for us: For indeed no Nominal King can be the *onely Supreme*,  
nor

## Of Jewes against their King.

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nor hath any nominal King more then *Serm. 2.*  
his share, and his personal Interest in  
the Government.

Now such a King was not the King  
in the Text, he was *not onely* in Name,  
but most *really*, and in power a King:  
God his Father, who hath set him upon  
the holy hill of *Sion*, he joyn'd none  
in Commission with him, he appoint-  
ed no *Ephori*, no *five Members*, no  
*Committees* for to oversee him; to him  
was given  $\pi\alpha\sigma\alpha\ \epsilon\kappa\delta\iota\alpha$ , the whole  
Authority, all Power. The Govern-  
ment was setled upon his, and his  
*onely shoulder*: He, and he alone was  
*Princeps pacis*, the Prince of Peace: He,  
and he onely it was that could settle  
his Kingdom in Peace; so that with  
such a King as he, impossible it is  
there should be a Co-ordination; as  
possible to have *two* Saviors of the  
world, as *two* Sovereigns of one and  
the same Kingdom, so that he might  
very well say, *My Kingdom*, for he had  
no compeer, no fellow in it: he might  
very well say, *My Servants*, for no *Co-*  
*equal*, he had to fight for him. *Isa. 9. 6.*

Indeed it is most apparent, our  
King in the Text he had a Council,

D

Serm. 2. a great Councel, a Councel inspired with the Holy Ghost : He had twelve Apostles, yet though there were 12 of them, he was *Universis major*, he was greater then his Body, for, Col. 1. 18. He is the head of the body, he is the Head of his Church.

Col. 1. 18.

And indeed, as the head of no man is said to be the head of the *Arm*, or the head of the *hand*, or the head of any particular member, but the head of the whole, the head of the body; even so the King in my Text, he who is said to be the head of his Church, he is not head of this or that particular Member, or of every personal body, but he is the head of the whole, as they make one body.

It is most true, every Member may say, This is my head, and every subject may say, This is my King; but it is the Head, and the Head onely, which can say, *This is my body*; the King, and the King onely who can say, *This is my Kingdom*. So that there may be as well two Heads to one Body, as two co-ordinate Supremes in one Kingdom. The King in my Text (it is most clear) approves no such, where he

## Of Jews against their King. 73

he hath to do; for he saith peremptorily, *my Kingdom, my Servants*, all but my self are Inferiors, all but my self are subjects; *If my Kingdom were of this world, my Servants would fight for me.* *Serm. 2.*

Indeed, if we look upon the *great Council* of this King, if we look upon the Apostles, we shall finde they are in an hot contention, and make *great debate*, who should be the greatest among them. For when the King in my Text told them, Luke 23. 22. *Truly the Son of man goeth*——It presently follows, *There was strife among them, which of them should be counted the greatest.* Co-ordinate powers they will juttle: Take away this *one King*, and we shall finde none. For as *Pluralitas Deorum est nullitas*, As he who makes many, makes no God, even so he who in one Kingdom makes more then one, makes indeed no King at all. For, *Mat. 26. 31. Smitethe Shepherd, and the Sheep shall be scattered.* Take away the head, and the body, like the Limbs of *Medea's Brother*, they will lie useless, and scattered about the Kingdom. For when the

D 2                      King

*Serm. 2.*

King in my Text was but apprehended, and taken away by Souldiers, you shall finde even of his dearest servants, and of his Bosom Counsellors there was not a man stuck unto him.

So that indeed a Kingdom admits no other then of this Division, *Sovereign* and *Servants*, *King* and *Subjects*; for take Sovereignty from the King, and the world shall soon find he will grow a servant quickly; for as the disciples, even so all co-ordinates, they are ambitious to write this stile, *My Kingdom, my Servants*. And so to the last considerable.

How far Subjects are Servants, which according to my Text hath this extent, Servants to defend their Sovereign from both injury and Imprisonment: for, saith the King in my Text, *If my Kingdom were of this world, my Servants would fight*; and then adds for what, *That I should not be delivered to the Jews*.

1. They would fight.

2. They would fight in this cause, that I should not be thus abused, that I should not be thus delivered to the *Jews*.

1. *My*

## Of Jewes against their King.

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1. *My Servants would fight.*

Serm. 2.

Our Blessed Sovereign being to make his Plea before a Pagan Iudge, before one who regarded neither *Moses* nor the Prophets, useth not *Scripture*, but *Reason* to convince him, and that such a reason as the very Law of Nations had agreed upon, *viz. That Subjects ought to fight for their King:* And therefore concludes negatively, *In as much as none fight for me, my kingdom is not of this World, for if it were, my servants would fight.*

*My Servants.* This word *Servant*, it may have a Despicable, and it may have an Honorable estimate; It may imply a Subject, and somewhat more, or it may imply a Subject and somewhat less.

In that phrase of Scripture, *Servants obey your Masters*; the word *Servant*, there it implyeth somewhat less then a Subject, one who is either a Slave, or serves for Hire, or is under despicable and mean commands. But in these places of Scripture, where it is said *My Servant* Numb. 12.  
*Moses, David my Servant*; O Ze- 7.  
*rubbabel, my Servant*; here *Servants* Psal. 78. 70.  
Hag, 2. 23.

Serm. 2.

is more then a Subject, for it is an Honor, even to Kings themselves, to be *Gods Servants*.

Whereas then it is said in the Text, *My Servants*, that is, such who as I am, not their Master, but their King, relate unto me: By servants, we are not to understand such who are under a *Despoticall*, or *Magisterial*, but such who are under a *Paternal* and a *Regal* Government, *My Servants*, that is, *My Subjects*. As if it were said; *If my Kingdom were of this World, my Subjects would fight for me.*

Indeed if we look upon the King in the Text, as we are Christians, we cannot but acknowledge that *His Kingdom*, it is of all Kingdoms the most absolute, insomuch that Kings, our Sovereigns, they are but his Servants. Yea, *Angels and Devils, Heaven, Earth*, and all that therein is, are his Subjects, and all (if he please) ready to fight for him, according to that, *Judges 5. 20. The Starres in their courses fought against Sisera*; Or, according to the saying of his at his Apprehension, *Matth. 26. 53. Where for his asking he might have had*



## *Of Jews against their King.* 77

had more then twelve Legions of Angels. *Serm. 2.* But being (as you have heard) his Kingdom is not of this World, we are to look upon this Reason of his, onely as it relates to the *Kings of this world*, for upon that supposition doth he make this Inference, *Then would my Servants fight for me.*

My Servants would fight, *My Servants*, They must be the servants of a *Royal Master*, the servants of a King, or no fighting; for Fighting it is the ultimate and last Refuge, in so much that not the *Sword*, but the *Laws*, must decide all private Quarrels: No fighting where an Appeal lies, and appeal we both may and must, till we come to the Supreme. But when the Supreme is violated, he may take up the Phrase in my Text, and say, *Then shall my servants fight.*

*Matth. 26.* When *St. Peter*, in defence of his Master, drew his *Sword*, the King in my Text (to shew that his Kingdom was not of this World) commands, *Put up again thy Sword in-* Verse 52. *to its place,* verse 52. As if he had said, Let the sword rest there, till some Temporal King commands it: And

## 78      *The Grand Conspiracy,*

*Serm. 2.*      then adds this reason. For, *All they that take the sword shall perish with the sword.* All those who are not (as the Text implies) *Regis ministri*, the Kings men, the Kings servants ; All such for drawing their own swords, deserve to perish by the sword, by his sword who may say in the words of my Text, for as much as I have a Kingdom in this world, my servants *shall*, and *will* fight for me.

*My servants would fight.* To fight is to hazard Life and Limb, the dearest things of this world. To fight, it implieth the leaving of Wife and Children, house and home, & to go where the Fight is : So that it may very well be doubted, whether those servants have done their *Duties*, or those subjects discharged their *Allegiance*, who have lost onely *the paring* of their nails, or *the hair* of their head ; I mean nothing but their extraordinaries, nothing but their wonted wantonness and fulness for the redemption of their Sovereign.

The King in my Text tells us, The servants of a distressed King, they should rather be *Commanders*, then  
Com-

## Of Jewes against their King. 79

Compounders, they should resolve, as *Serm. 2.* did good *Uriah*, whilest the *Ark*, and *Israel*, and *Judah*, abide in *Tents*, and my *Lord Joab*, and the *Servants of the King* are encamped in the open field; so long they will not joy in their own houses, they will not eat and drink and lie with their wives. If my *Kingdom* were of this world (saith our *Saviour*) then would my *servants*, (not plot how to save, restore, and secure themselves) but my *Servants* would fight. Those who are able, and have hearts, they should not spend onely their *Breath*, but even their *Blood*, not onely their *Estates*, but even *themselves*, when the case is so sad, that if they fight not, the King must suffer. Were my *kingdom* of this world, my *servants* (saith our *Savior*) would fight, yea, *ὡς ὁ θάνατος*, they would fight even to an *Agony*, rather then permit me thus to be delivered to the *Jews*.

And so we pass to the last particular — *The cause*, which may both *move* and *warrant* for to fight, and that is *injuries* against *Royal Majesty*. *Subjects* must rather fight, then see their *Soveraign* delivered up to *Jews*.

Serm. 2.

2. *My servants would fight that I should not be delivered to the Jews.*

The Jews considered before they proved *Rebellious*, and did despight unto their King: they were the *most glorious Nation* under Heaven, Gods people, a people honorable at home, and feared abroad: but when they had so far degenerated, as to fall foul both upon Gods *Prophets*, and Gods *Anointed*, when they *ston'd* the one, and *blasphem'd* the other, from *that time*, even unto *this day*, they are become the most *hateful* and *odious* people under heaven, a people into whose hands rather than a King should come, *My servants would fight*, saith the King in my Text.

By Jews in the Text, then we may aptly understand, not *only* the people of the *Jews*, but people of any Nation or Language whatsoever, that shall be so Jewish, as to endeavor to make their King *odious*, so Jewish as to *Assault*, *Arraign*, and *Crucifie* their King; Subjects or servants ought to fight, rather than to suffer their King to be in such hands.

*Maximilian* the Emperor, passing  
his

## Of Jews against their King. 81

his censure upon four great King- *Serm. 2.*  
doms, *Germany, Spain, France, and*  
*England.* He makes the King of Eng- *R.* { *Regn.*  
*Hom.*  
*Afin.*  
*Diab.*  
land to be worse then *Rex Iudaorum*,  
then King of Jews, for he plainly  
calls him, *Rex Diabolorum*, the King  
of Devils, conceiting that none but  
Jews or Devils would lay hands upon  
*Gods Anointed.* So that indeed, were  
it onely to avoid this Scandal, only to  
prevent the *Dishonor* and *Curse*, which  
Rebellion brings upon a Nation, Sub-  
jects ought rather to fight, then to  
see their King delivered up to the  
Power and Malice, either of Jews or  
Devils. *My servants would fight that*  
*I should not be delivered to the Jews,*  
saith the Text.

*Would fight.* Fighting I have shew-  
ed, and we all know it is the hazard of  
our lives, a hazard that may not rashly  
and for every *punctilio* be undertaken.  
A man who would fight, and die as a  
Christian, he must first sit down and  
consider whither his soul shal go if he  
die in that fight.

It is well known there are in the  
World, who will sooner fight for a  
*Mistress*, (I had almost said a Whore)  
then

Serm. 2.

then for a King; who are hotter in vindication of a lie, then of ten thousand lies put upon a *Sovereign*: who will sooner draw upon refusal of the Kings health, then to keep a Kings Head upon his shoulders; rather upon a *Rescue* (though for just debt) then for the Redemption of a King, suffering even for their Liberties. But for these and the like fights, Scripture hath no warrant, for these and the like Quarrels no good King would say, *Then shall my Servants fight.*

To speak then onely a word of so great a point, I conceive this is a sure foundation [No man may fight, or venture his life for that, which in cool blood, judgement and right reason is not dearer then life] and of this nature there are not many things in the World. No profit, no pleasure can be this good; for skin for skin, and all that a man hath, he ought in right reason to part with, rather then his life; for of all things pleasant and profitable, Life is the dearest.

Indeed *Bonum Honestum*, that good which is *Honest, Honourable, Religious*, for those there are cases in which

## Of Jews against their King. 83

which a man may dare to die ; for *ver-* *Serm. 2.*  
*ae, piety, and publick goods,* they may  
be dearer then life it self ; for seeing  
godliness hath not onely a promise of  
this life, but also of that which is to *1 Tim. 4. 8.*  
come ; a life lost or laid down for it,  
may have what this world cannot give  
an heavenly recompence.

*Rom. 5. 7. Peradventure for a good*  
*man some would dare to die.* The Rule  
of Charity is, *Lovethy Neighbor as,*  
*not better then thy self,* so that indeed  
to lay down our life to save anothers,  
unless there be in that other some ex-  
cellency which may counterpoise a  
life, we may not be so far wanting to  
our selves as to lay down a life. So  
that in a word, to give issue to the  
present point ; I conceive, according  
to the tenor of my Text, it must be  
a publike person, a person exalted ei-  
ther by Majesty or Piety above his  
Brethren, a Person whose life is of  
more consequence, then are many par-  
ticulars, for whom many particulars  
may dare to lay down their lives, for  
whom many particulars may dare to  
fight.

In the Body natural, right reason  
tells



*Serm. 2.* tells us, we ought to venture any Member rather than *the head*, for as much as the head, it is the guide, the Governor, the preserver of the whole: even so in the *Body Politick*, for as much as *all but the head* are Members; for the Head, for the Supreme, for the Protector and Defender of the whole, there is not a Member but may dare to fight, yea, not a member (which is able) but when that's in peril must fight. For according to the Vöte, even of all Nations, saith our Saviour unto *Pilate*, were I such a King as you take me for, my servants would take up arms, my servants would not suffer me thus to be delivered to the Jews.

*Act. 4.* The Jews (you may finde) were so averse unto their Sovereign, and so extreemly bent to destroy his memory, that their great Councel, the Sanhedrim forbad all *further addresses* to him, straitly commanding, vers 18. *That the Apostles should not speak at all or teach in the name of Jesus:* They would have nothing done in the name of their King.

Now here began the trial of his  
Subjects,

## Of *Jews* against their King. 85

Subjects, here was the experience of *Serm. 2.* the loyalty of his Servants; for when it was now grown capital, and deemed as Treason to speak in the Name of their King, when they were straitly commanded to take no Commission in his name, or to teach in the name of Jesus: Behold even then, *Act. 8. 28.* They filled *Jerusalem* with their Doctrine, not fearing to charge the very Council with the blood and infamy of their King, *vers. 30.* saying, *Whom ye slew and hanged on a Tree.*

Now as the spiritual Subjects of Christ were thus tryed, when *Christianity* was at stake, even so then are secular and temporal Subjects tryed, when *Monarchy* and Regality is in question: as then Christians by suffering, must uphold the Spiritual, even so Subjects by fighting, must uphold the temporal: for were I a temporal King, saith our Savior in my Text, before the *Jews* should thus insult over me, *my servants would fight.* My Servants for a *Royal* and a *publique* would not spare to lay down the lives of their *private persons.*

2 *Sam. 21.* The men of *David* swear

*Serm. 2.* fware unto him, Thou shalt go no more out *with us to battel*, that thou quench not the light of *Israel*. They would spend their own lives, rather then see the Light of *Israel* put out; they will much rather venture their own persons then the person of their King; yea, they plainly tell him, and that to his face, *Thou art worth ten thousand of us*. So that you see in right reason to defend a King, to defend him upon whose person depends the peace and prosperity of a Kingdom, to defend him who is worth ten thousand, *that is all of us*; there is (I say) in conscience and right reason, cause and warrant enough, that the servants of such an one fight, yea, die for him.

2 Sam. 18.  
3.

Instances might be given, (and those not a few) even of Pagans, who albeit they had no after hopes, as Christians have, yet for a publick good, for the Peace and safety of a Kingdom, they have dared to die. *Codrus* the Athenian, *Curtius* the Roman, both gave themselves up for the good of their Country. And indeed, whether it be to King or Country

*Of Jewes against their King.* 87

try, none of us are upon the tryal, *Serm. 2.*  
none of us can be said to be well affected till we are even upon our *peril*; when the King is in danger to be delivered to his enemies, then is the time, then must his servants fight, Were my Kingdom of this World, now, even now at this time (saith the King in my Text) my servants would fight, for they would not now *I should be thus delivered to the Jews.* To close this point.

That same distinction, which Chancellor *Elsmore* in his days pronounced *dangerous*, and Judge *Coke* in his pronounced *damnable*; even that which those Patriots would not pass for Law, some Divines of late have past for Gospel, preaching it lawful to fight against a King in his *personal*, so they fight for him in his *Politick* capacity.

I confess, I cannot make this to agree with my Text, for my Text it speaks onely of that capacity, in respect to which, a King may be *taken, delivered up, Arraigned, Condemned, Crucified*; my servants would fight that *I should not be delivered to the Jews,*

*Serm. 2.* Jews, saith the Text. Now how our Saviour could be delivered in any but a *personal* capacity, how he could be bought, and sold, apprehended and nailed to a Cross, but onely in a *personal* capacity, imagine I cannot. And in this, and this onely capacity the Text requires that his subjects fight for him; *my servants would fight that I* (that this very person of mine) *should not be delivered.*

In a word, to draw up all, Every man, who fights, should seriously consider whether God will reward him for so fighting; consider whether in the face of God he can say with St. *2 Tim. 4.7.* *Paul, I have fought a good fight, for without a good fight no Crown.*

He who fights for his own ends, and his private interest, he who kills men (as some do Beasts, for their skins) for *their estates*, he who without any regard to the *Cause*, fights on; such as these can hardly say, I have fought a good fight.

*Rom. 7. 23.* The good fight, which Saint Paul fought, it was against his Rebellious Members; the Warre he waged, it onely was to reduce them into subjection,

## Of Jews against their King. 89

ctions, and to bring them into obedience to the minde. And indeed, the good fight supposed in the Text, it is against *Rebellious Members*, 'tis against Traytors, 'tis against such who violate *Soveraignty*, and are vexatious to the Lords Anointed. For against such, (saith our Saviour in my Text) against such would my servants fight, who would deliver me to the Jews: *Then would my Servants fight, that I should not be delivered unto the Jews.*

Well, to the Jews he is delivered; they had him: yea, saith the Scripture, they *hang'd* him, they made him away, they did him all the despite that Devil or Malice could invent, yea, 'tis recorded that they gave money, and bought him for this end. And shall we leave him in their hands? Truly no.

For, *The God of Abraham, and of Acts 3. 13. Isaac, and Jacob, The God of our Fathers hath glorified his Son Jesus whom ye delivered up.* He who was basely and perfidiously bought and sold, and delivered to the Jews, him, saith *St. Peter*, hath God glorified.  
Though

*Serm. 2.*

Though then as he did his Son, God may for a time permit even a good and a righteous King to suffer, yet even then, when his Servants either cannot or will not fight for him, then shall the God of his Fathers glorifie him.

*Hos. 1. 7. I will have mercy upon the house of Judah, and will save them (I beseech you observe the maner how) not by Bow, nor by Sword, nor by Battel, by Horses, or Horsemen, but I will save them by the Lord their God. When there is no servant to draw a Bow, no Subject to manage a sword, no Army to fight a Battel, when there is no visible appearance of any force, then is Gods hour to shew mercy upon the house of Judah.*

And indeed till mercy comes to Judah, there is little hopes of it in the meaner Tribes: Yea, it is most evident in the Gospel, that Curse, which for betraying and murthering their King, is fixt upon the Jews: this cannot be taken off, till they strive and study to restore their Sovereign. No Act of Indempnity, but from him; No *Messiah*, no Deliverer, but him,



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him, whom they have thus vilified, no *Serm. 2.*

salvation till they make addressees, and return unto this King.

Hof. 11. 1. *Then shall the children of Judah, and the children of Israel be gathered together, and appoint themselves one head. When Judah the Royal, and Israel the rebellious party, when these shall both accord under one head, then shall they be gathered, when they acknowledge and submit unto their only head, their King, then shall they be happy. And indeed the happiness of us all depends upon the glorious return of our gracious Sovereign. For,*

Col. 3. 4. *When Christ who is your life, shall appear, then shall ye also appear with him in glory. When Christ our King shall return in glory, then, and not till then can we be glorious; that then we may all be glorified, so come and come quickly Lord Jesus. To whom as being King of Eternal glory, be all honor and glory, now and for ever. Amen.*

*Sit Deo omnis gloria.*

THE

THE  
GRAND CONSPIRACY  
OF

*Jews against their King.*

A SERMON Preached  
in *January, 1649.*

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JER. 26. 14, 15.

*As for me, behold I am in your hand: do with me as seemeth good and meet unto you. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon your selves, and upon this City, and upon the Inhabitants thereof, &c.*

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**Serm. III. Preached, 1649.**

John 19. 15.

*Pilate saith unto them, Shall I Crucifye your King.*

**I**N these Words we have two Persons of remarkable Cognizance, the President and the Prisoner: *Pilate* and the *King*. And indeed we cannot well understand the Text, before we consider how the President dealt with his Prisoner, how *Pilate* behaved and carryed himself towards the King; *Acts* 3. 13. you may read, St. *Peter* sharply checking the Jews for denying him in the presence of *Pilate*, when he was determined to let him go; when Innocency and Majesty stood at the Bar, *Pilate*, though a Pagan President, had so much honesty, so much Con-

*Serm. 3.* Conscience, so much Compassion, that he studied rather to give an Absolution then a Sentence, *he was determined*, saith the Scripture, yea, ἐξήτεi ο Πιλᾶτος, from thenceforth, or as some of the Learned, for this cause, because a King, and because Innocent, *Pilate* sought to release him; *Pilate* was so far from being ambitious to pass sentence upon a King, that he assayed and tryed many a way to put it off. I shall name four which are evident;

1. By proposal of his Innocency.
2. Of his sorrows.
3. Of his Majesty.
4. Of their own credit and reputation.

First, He would have put off the Sentence, because indeed there was nothing worthy a sentence in him, *Behold, I bring him forth to you, that ye may know I finde no fault in him*, ver. 4. No fault, no sentence: yea, and as if it were an indignity for less then a King to judge a King, he sends him to his Peer, to *Herod*, *Luke 13. 7.* he would have King *Herods* verdict, before he passed his own; yea, he presseth

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presseth his judgement for to quit *Serm. 3.*  
him, I finde no fault in him, no nor  
yet *Herod*. But whom malice deli-  
vers up, Innocence must not acquit;  
for Envie like Rebellion hath alway  
a design against the person; yea,  
the more worth in the person, the  
more eager is his Persecution; *John*  
7. 46. when the Officers sent to appre-  
hend him, brought this answer,  
*never man spake like this man*; his  
wisdome and sufficiency so astonished  
them, they were now more then  
ever set against him; when they saw  
such was his perfections, that he was  
ready to convert and draw all men  
after him, as it is in *John* 11. 50. then  
as *Caiaphas*, so they, *it is expedient for*  
*us that he die the death* for us, who  
cannot reign if he live; for us, who  
cannot live, if he do; for us, whose de-  
signe hath been against his govern-  
ment; for us, it is expedient that one,  
yea, this one should die; his Wisdome,  
his Innocence, his Perfections, his  
Integritie; all his excellencies we are  
to look upon, as so many perils, and  
therefore to *Pilates* proposall of his  
Innocency and integritie, the chiefe

E

Priests

*Serm. 3.* Priests Officers return this Acclamation, *Crucifie him, Crucifie him.*

Secondly, As by proposal of his Innocency, even so also of his sorrows, *Pilate* sought his Delivery: for whereas in most men, there is so much natural Compassion, that when we see a very Malefactor in bitterness of spirit, our Bowels yern, and we grow tender: *Pilate* thought to produce an Innocent in such a plight, to shew one who had not deserved a stripe, even to satisfy them so scourged, that his blood might become a mantle to him. *Pilate*, I say, thought this, this if any thing might save his life, and therefore in this plight he saith, *Behold the Man*: but no sorrows which are not mortal, no sufferings which are not deadly, no blood but the heart blood can satisfy the malicious; and therefore albeit crown'd with Thorns, and flea'd with Whips, they still cry, *Execution, Execution, Let him be Crucified, let him be Crucified.*

Thirdly, not onely by proposal of his Innocency and his Sorrows, but as he was a King, as he was the seat of  
Maje-

*Of Jews against their King.*

97

Majesty, as he was Royal, so also *Serm. 3.*  
*Pilate* sought his deliverance, and  
therefore in the verse immediately  
before the Text, he saith unto the  
Jews, *Behold your King*, verse 14.  
Of the same person of whom he said,  
*Behold the Man*, he now changing  
his stile, saith, *Behold your King*: as  
if he thus said, If his sorrows as a  
man move you not, behold him as a  
King: Behold a King deprived of  
all his Comforts, spoiled of all his  
Goods, sold by his Brethren, appre-  
hended by his Subjects, scourged as a  
Villain, derided as a Fool. Behold a  
King, who hath no other use of Ma-  
jesty, but to aggravate his Misery.  
Behold a King, whose sufferings are as  
transcendent as his person. Behold  
a King, who hath suffered things bit-  
terer then death. Behold a King,  
yea, your King, how he hath suffer-  
ed even every thing but death. And  
will not this satisfy and content you?  
No, even all this will not do: For as  
some timorous Fools, who though  
an Eel be dead, fear it while it yet  
stirs; and as Cowards think no safe-  
ty while Life appears, even so the



*Serm. 3.* Rebellious Iewes, as if their King might have out-lived his wounds, recovered his losses, and turned his Reed into a Scepter: when *Pilate* said, *Behold your King*; as if King were the bitterest of all Corrasives, they cry out more fierce then ever, *Tolle, Tolle, away with him, away with him*, Iustice and Execution both, *Crucifie him, Crucifie him*: And so we are brought to my Text, which was the last attempt; for when *Pilate* saw that neither his innocence, nor his sorrowes, nor his Majesty could prevail, he then urgeth even their own credit: As if he had thus said, If neither his being without a fault, nor his being in so heavy a plight, nor yet his being a King; yet for your own respects, and for your own repute spare the sentence; for what is done unto your King will fall upon your selves, it will be dishonourable to you, and the whole Nation, when it shall be said, your King was Crucified. And thus you have the coherence and the reason why *Pilate* said unto them, *shall I Crucifie your King?*

Now

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Now for the methodical and better *Serm. 3.* handling of the words, we shall consider of these two points. 1. To put a King to death, is against the judgement both of Iew and Gentile, *Pilate* and the chief Priests. 2. What Iew and Gentile do against Iudgement and Conscience, that they do most barbarously : *Crucifie a King.*

1. To put a King to death is against the judgement both of Iew and Gentile. Iew and Gentile, it was the old division of the world ; and thus *St. Paul* takes it, *Romans 2. 9.* where saith he, *Tribulation and anguish upon every Soul of man that doth evil, of the Jew first, and also of the Gentile ;* that is, upon every soul, upon all men ; so that indeed the judgement of Iew and Gentile, it is the judgement of the whole World. Now that the judgement of Iew and Gentile were against this damnable and most horrid act, the putting of a King to death, this is evident, should we go no further then the present verse ; for *Pilate* the Representative of the Gentiles, the chiefe Priests, and Heads and Rulers of the

Serm. 3. Jews, both these in this very Text declare against it. First, besides all that hath been already said, these very words in my Text argue *Pilates* disavowing of it, *Shall I Crucifie your King?* Shall I pass Sentence of Death upon a King? Shall I deal with your King as with a Rogue? Send him to the Gibbet? Shall I do this? not I, *vers. 6.* if you will deal so with him, do it your selves, and therefore *Pilate* saith unto them, *Take ye him and Crucifie him;* his Iudgement and his Conscience abhorred the cruelty. And indeed no wonder, for if as a Roman Historian, *Regium nomen gentes, quæ sub Regibus sunt, pro Deo colunt:* If the Gentiles who lived under Kings, esteemed the very Name of a King as a Deity, no wonder to hear a Roman President startle at the Sentence of a King. No wonder to hear *Pilate* say, *Shall I crucifie your King?* For they who thus had the very name, they must needs have the Person in veneration. Now as the Gentiles, so the very Jews in judgement abhorred the very fact, abhorred the put-

Quintus  
Curtius.

## Of Jews against their King. 101

putting of their King to death. For *Serm. 3.*  
when Pilate said, *Shall I Crucifie your King?* Mark what immediately followeth, *the chief Priests answered, We have no King but Caesar:* we have no such King, he is no King of ours; were he our King, we would not conspire his ruine; were he our King, we would not have apprehended and arraigned him; were he our King, we would not thus prosecute him: *The chief Priests answered, We have no King but Caesar.*

The Jews then it is evident, not in his regal, but in his personal capacity, did persecute our Saviour, not as King, but as Jesus of Nazareth they brought him to his Block; For in the 19 Verse, when Pilate had made this Inscription, *J. N. R. J. Jesus of Nazareth King of the Jews,* the chief Priests became suitors to him to change the Title, and to write, he said, *I am King of the Jews,* ver. 21. they would not by any means he should be crucified under the notion and title of a King. Indeed as of one aspiring to it, they would have had it, but that they should be such cursed

E 4                      wretches,

Serm. 3.

wretches, as to bring a reall King unto a Crosse; this even the Iewes abhorred, write him not King, but that he said, I am King. And indeed no wonder, for if we search the Scriptures, and observe but how highly, and to what end the Spirit of God useth the Name of a King, we shall finde the Jewes had very good reason to reverence a King. For to shew that the person and style of a King implies a full confluence of excellencies, when the Spirit of God makes an extraordinary allusion, you shall finde he usually borroweth from a King. *Judg. 8. 18. When Gideon asked Zeba and Zalmunna, What manner of men they were whom they slew at Tabor? They answered in the 18 vers. As thou art, so are they, each one resembled the Children of a King.* The high expression for ornament or beauty it is borrowed from a King, as the children of a King. *Psalm 45. 14. The Kings Daughter is all glorious within: yea, and without too, for in the 15. verse, She shall be brought unto the King in rayment of Needle-work.* When the Spirit of God speaks of Grace, and

## Of Jews against their King. 103

and glory, both allusions relate unto *Serm. 3.*  
the King ; yea, so are the styles of  
God and King interwoven in holy  
writ, that God is pleased not onely  
to be called by theirs, but to allow  
them to be called by his Name. *Psalm*  
*10. 18. The Lord is King for ever*  
*and ever, the Lord our God he is a*  
*King :* And as God is a King, even  
so the Jews knew it was no blasphemy  
to call a King a God ; for I have  
said, *ye are Gods*, saith the Lord : yea,  
the most odious and highest accusati-  
on that could be forged against poor  
*Naboth*, was in *1 King. 31. 10. Thou*  
*didst blaspheme God and the King.*  
Whereas then the Jews were in the  
Book of God thus instructed of the  
Majesty and excellency of a King,  
*Exod. 2. 28. Their Law forbidding them*  
*to revile their God, or so much as in*  
*thought to curse the King, Eccles. 10. 20.*  
'Tis no wonder to hear them disclaim  
their Sovereign, and to deny him  
their King, whose life they hunted af-  
ter ; *Shall I Crucifie your King*, saith  
Pilate ? *The chief Priests answered,*  
*We have no King but Caesar.*

Serm. 3.

Though they destroyed and made away him who was indeed their King, yet they would not subscribe, they would not as King own either the butchering or betraying of him, so that you see both *Pilate* and the chief Priests, both Jew and Gentile, they would both wash their hands from this foul offence, they would not, did not put a King to death. The Judgement both of Jew and Gentile was against it.

The application of this Point shall teach us, to take heed that we do not betray our Consciences, that we do not either for fear, or favor, for covetousness or malice go against our own Consciences, do against our own Judgement. Most true it is, that of the Poet, *Nemo repente fit turpissimus*, No man at the first mounts to the height of wickedness; but he who declines his Judgement, and he who can stretch or shrink his Conscience, as advantage admonisheth, such a one is preparing to all manner of enormities.

*Pilate*, and the chief Priests in my Text, they are fearful examples of this



## Of Jews against their King. 105

this truth, for when Fear sate upon *Serm. 3.*  
the Bench, and Malice stood Solicitor  
at the Bar; the poor King with all  
his Innocence, and for all his Wis-  
dom, was sure to miscarry in the  
tryal, Mat. 27. 24. *When Pilate saw  
that he could prevail nothing, but that  
rather a tumult was made, he took wa-  
ter and washed his hands, saying, I am  
innocent of the Blood of this Just Per-  
son: See here in Pilate, how Affecti-  
on and Iudgement, how Fear and  
Conscience struggle: his Judgement  
that tells him the person was just, the  
blood innocent, the King faultless,  
and therefore as if the washing of  
his hands would have cleared his  
Conscience, he calls for water and  
doth that; but him, whom his Judg-  
ment and Conscience pronounced in-  
nocent, him whom as a just person and  
a King, he would have delivered, even  
him, when fear suggested the fury of  
a multitude, when fear suggested a  
complaint to *Cesar*, when fear start-  
led him with the hazard of him-  
self, then I say, even him whom  
Judgement acquitted, Fear con-  
demns; him, whom Conscience pro-  
nounced*

*Serm.* 3. nounced just, Fear delivers up him, who as a King, he was loath to Crucifie, even him, though a King, and a just one too, he will rather send to a Crosse, then venture a Crosse himself. So that indeed not only the King, in my Text, but even *Pilate*, the Lord President himself, he had instead of a Scepter, but a Reed, a Reed shaken with the winde, a Reed not able to stand in judgment, a Scepter that must bend as fear would have it.

When *Caiaphas* sate in Councell on the King in my Text, you shall finde he did not consider what was just, but what was safe; John 11. 49. *Ye know nothing at all*: as if he had said, if ye move upon Principles of Right, Law, and justice, ye can doe nothing, by them ye cannot take him away; but if ye consider the exigencies of State, the safety of our selves, the security of the people, then expedient it is that one should die, vers. 50. And indeed which of us is there that hath not a *Caiaphas* in his bosome? Which of us is there that doth not rather consider the expediency then the justice of an action? which

which of us do not consider whether *Serm. 3.*  
 what we do be not rather secure, then  
 conscionable? much more poisoning an  
 outward broil, then an inward peace;  
 and is not this the way to become as  
 so many *Pilates*? Men who will sa-  
 crifice both Judgement, Loyalty,  
 Conscience and all honesty to avoid  
 an inconvenience? When *Pilate* gave  
 ear unto his fears, he fears not with  
 the same lips to sentence, whom  
 but now he pronounced without a  
 fault.

Now the good God grant that  
 there be not a curse impending over  
 this Land, even for such Judges; for  
 such who have rather steered by their  
 Fears, then by their Consciences for  
 such who have rather for expedien-  
 cy then Justice, condemned the In-  
 nocent.

Again, as *Pilates* fear, even so  
 the Pride, the Ambition and Malice  
 of the chief Priest, these also per-  
 verted judgement, and these made  
 the Conscience passe what they plea-  
 sed: Matth. 27. 18. *Pilate knew that*  
*for envie they had delivered him,* the  
 persecution of the King was a meer  
 piece.

Serm. 3.

piece of envy ; they had nothing to lay to his charge, nothing could they prove, nay, nothing did they pretend but some State and forged suggestions : Ioh. 11. 48. *If we let him alone all men will believe on him, and the Romans shall come and take away both our King and Nation.* Because they were calous of the Romans, therefore must he be taken away, whereas indeed the Romans were reserved to be the avengers of his blood. *The Romans came not till that time was come, in which his blood was required of them and their children,* verse 12. Sometimes his charge is, he made himself a King, whereas indeed he was no admitted, no elected, but a native King, *born King of the Jews,* Matth. 2. 2. yea, in verse 7. *He ought to die, because he made himself the Son of God ;* see the peevishness of envy, they accuse him for being what he could not but be from all Eternity, the begotten of the Father, and no sooner born, then born a King ; and yet because the Son of God, and because a King, he must die the death ; yea, yet 'tis worth the time to  
see,

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see, how when Envy and Malice persecutes, so the person falls, they care not by what means; care not to ruine themselves, so they see but his fall: The chief Priests in my Text, those who pretended their King must therefore die, because if not, *Venient Romani*, the Romans will come in, even these, rather then he shall not die, will lay down even their own necks to the Roman servitude; foras if they were the fast friends, and greatest honorers of *Cesar*, who but they cry out, *We have no King but Cesar?* Crucifie Christ, destroy Jesus, for behold, we are for the Roman party, *no King but Cesar.*

They who know any thing of the Jewish Story, cannot but know *Cesar*, the Roman forain power, those were to the Jews the most hateful things under Heaven: and yet to glut their spleen, and to satisfy their envy, behold *Cesar* preferred before Christ, and a forain Jurisdiction before their own King: to such a madness are men brought, when leaving judgement and conscience, they follow the wilde byas of corrupt affections.

*Serm. 3.*

Serm. 3.

I shall conclude this point with that of the Prophet *Esay*, Isa. 8. 6. *For as much as the people refuse the waters of Shiloh that go softly, for as much as this people, for as much as the Jews, would not have him to reign over them, who like the waters of Shiloh, was meek, calm, and quiet, behold what the Lord threatned, and they found, now therefore saith the Lord, verse 7. I will bring upon them Waters of the River, strong and many: they who could not be contented with a calme, behold the Lord threatneth to send them a tempest; they who must needs make away a quiet and a peaceable King, a King of their own, upon such the Lord threatens, and hath sent the waters of the River strong and many, and these, as it is in the same verse, shall come up over all his Channels, and goe over all his banks. And indeed what is juster then an inundation, even of bloud it selfe, to sweep away such a people who have broken down all the banks, violated all the muni-ments, and loosned all the tyes of Religion, Law, Reason, Conscience?*

Of Jews against their King. III

ence? For thus did *Pilate*, and thus *Serm. 3.*  
did the Jews, when the one for fear,  
and the other for envie, delivered to  
death the Lord of life; for as you have  
heard, the judgement and Conscience  
of both concluded it was not lawfull,  
it was not warrantable to Crucifie a  
King.

And so I passe from their passion to  
our Saviours, from their judgement,  
to their Execution, and shall thence  
evidently prove this second General;  
That what Iew and Gentile doe a-  
gainst Conscience, and Iudgement,  
that they do most barbarously, Crucifie  
a King. Iudgement, Reason, Con-  
science, are those lights and gifts by  
which men are exalted and dignified  
above Beasts; so that indeed when  
Men degenerate from these, they  
become as Beasts, making as they do,  
onely their Lusts and Passions to be  
their guides: and hence it comes,  
that whereas every man should be  
*homo homini Deus*, as a God and hel-  
per to another, most men are, as the  
inverted saying, *homo homini Lupus*:  
speak of *Job*? of *David*? Or of the  
Lion? In my Text we have an exam-  
ple



Serm. 3. when the Superior falls into the hands of the Inferior; *Asperius nihil est humili quum surgit in altum*, Exalted beggery makes the exactest Tyranny. *Satis est prostrasse Leoni*, To the offended Lyon, to injured Majesty, submission may passe for satisfaction; but if the Lyon himself chance to be brought under, then as it is in the Fable, *Calcat jacentem vulgus*, The very As will finde a heel to kick him, *Job 29. 25. Job, who when he dwelt as a King in the Army*, when it pleased God to suffer him to be Plundered, Sequestred, and brought low, you shall read, whose Fathers he disdained to set with the Dogs of his Flock, *Job 30. 1.* even these had him in derision. King David, though a good man, and a good King, yet in *Psal. 35. 15. In mine adversity*, saith he, *they rejoyced*; they, who? It followeth, *The Abjects, the very scum of the people, gathered themselves together against me*; and would you know how they used him? *They did tear him, and ceased not.* But what speak I of *Job*? of *David*? or of the *Lion*? In my Text we have an example

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Serm. 3.

ple surpassing all ; for when the Lyon of the Tribe of *Judah* fell into the hands of the Beasts of the people, when the King of the Jews fell into the hands of his Subjects, when God himself yielded up himself unto the power of men ; never was there such a piece of cruelty, as was then committed ; never did Wolf so use a Lamb, as the Lamb of God was used ; for, which is the sum and Catastrophe of this woful Tragedy , they Crucified their King.

*Pilate*, who as you have heard, had the examination of the cause, when he had sifted and scanned all he could ; when he heard all that could be said, and examined all that could be proved, his conclusion is, he could finde nothing but envy in the whole : *Pilate knew that for envy they had delivered him*, Mat. 27. 18. And indeed this envy, though it grew not mature and to the height till now, yet we finde it begun even in the beginning of his Reign : for what was it but envy which moved *Herod* to make him run before he 'could go? what but Ambition to the Throne made

*Serm. 3.* made him to seek his life? And indeed run through all his reign, and you shall finde it was only the envie of his graces, that occasioned all affronts and disgrace unto him: For in the very houre and power of darknesse, such was the lustre of his Innocence, that the President evidently saw it was for envie they delivered him *Genesis 37.* you shall finde how when *Joseph* the type of the King in my Text was envied and hated of his Brethren (though they knew no evil in the world by him,) yet they could not speak peaceably unto him, *verse 4.* *Envie is the bitterest persecutor in the World, Dan. 6. 3.* for as much as in *Daniel* there was an excellent spirit, the Princes who envyed him (though they could quarrel at nothing but his pietie) never left plotting against him, till they brought him to the Lions, *verse 16.* Our Blessed Lord the Sovereign in my Text, when envy took him to taske, it never gave over till it brought him to the grave; nor would envie bring him thither but after an envious manner, Crucifying and killing him, even all the day long, exactly

## Of Jews against their King. 115

actly verifying this our second obser- *Serm. 3.*  
vation, that what they did against  
Iudgement, and Conscience they did  
most barbarously. A glimpse of it I  
shall indeavour to give you under these  
two heads:

1. The nobleness of the sufferer, *A King.*

2. The ignobleness of his sufferings,  
*They crucified him.*

First, Let us look upon the Noble-  
nesse of the sufferer, *A King.* It is a  
Law much commended in this Land of  
ours, that no man shall be tried but *per*  
*Pares*, by his equals, by his Peers; and  
indeed there may be an excellent rea-  
son couched in it, for it is only Peers,  
only Equals, only such who are liable  
to the same casualties, who are truly  
compassionate, and thoroughly sensible  
of the like miseries.

Indeed sometimes, as the Father  
towards the Children, even so *Pater*  
*patria*, the Father of his Countrey,  
the King and Ruler of his people, he  
is touched with, is tender and sensi-  
ble of the grievances and pressures of  
his people; and for this very end it  
was, the King in my Text was born,  
for

*Serm. 3.* for this very end it was he dyed, he was both the Saviour and Martyr of his people.

But so rare is a reciprocal Sympathy from the people to the King, that it is not improbable; therefore the King is above their Judgement, because amongst his Subjects he can have no Peers, none of his own rank, no equals, and therefore no impartial Judges of his sufferings.

And of this there can be no greater President, then the person in my Text; for as there was never any sorrow like his sorrow, even so never less regard then he had; for behold, a King upon the Cross, and his Subjects reviling, mocking and deriding of him: so that indeed before we can be truly and thoroughly sensible of this Passion, of the Passion of a King, we must put on higher then ordinary affections, we must be exalted, and through the Grace of his Blood, *Rev. 1.6.* we must be made Kings our selves, that is, men of more High and Royal Conceptions; we must take it into a very serious consideration, how great a Person, how Noble,

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Noble, how Royall he was that suffer- *Serm. 3.*  
ed for us.

I know there are some in the world, who are ready to say, What is a King but a man? As if there were nothing more in a King, then in an ordinary capacity: whereas to any man minding the Book of God, it is evident the King is far above his People, as the Hill above the Vale, or the Bramble below the Cedar: Gen. 17. When God renewed his Covenant, and promised a Blessing extraordinary unto *Abraham*, he tells him, that he will not onely make him exceeding fruitful, but he would adde this Blessing also, *Kings shall come out of thee*, vers. 6.

Now if to be the Father of Kings, were no more then to be the Father of ordinary men, God in saying, *Kings shall come out of thee*, had said just nothing; and yet God, you see, as a special and singular favor, after the promise of a numerous Issue, even of whole Nations, addes, as more then all that, *Kings shall come out of thee*; so that Kings in Gods esteem are more then ordinary men, more then

*Serm. 3.* then whole Nations. As God, so the man after Gods own heart, he thought, and knew so highly of a King, that he taxes it as one of the greatest favours upon Earth, to be allyed to a King: 1 *Samuel* 18. 23. *Is it a light thing to be Son in Law to a King?* Yea, that cursed wretch *Jesabell*, who thought she was full of blood and iniquitie, yet saith *Jehu* (then acting by Gods Spirit) in 2 *King*. 9 34. *Bury her, for she is a Kings Daughter.*

So that indeed, if we should weigh Kings in the ballance of the Sanctuary, it will be found that Kings will weigh much more than ordinarie men: Whereas then it is said in my Text, *Shall I crucifie your King?* We shall betray the passion, if we take not serious cognizance of the Subjects.

When Divines meditate, and speak of the Incarnation, we think it no mean portion of that great blessing that God hath pleased to send, not some new Creature, not an Angell, not a *Seraphim*, but his Son, that the Son became flesh, that God  
blessed



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blessed for ever would become a Babe, *Serm. 3.*  
this it even astonished apprehen-  
sion.

Now as it is not possible we should  
conceive as we ought, of the Incar-  
nation, unlesse we consider who was  
Incarnate, and who it was took flesh  
upon him : even so of the Passi-  
on, Agony, and bitternesse of his  
sufferings, we can never take any to-  
lerable estimate, or any valuable  
proportion, unlesse consideration be  
first had of the noblenesse, and who  
was the person that did suffer : *GOD*  
( *qui omnia disponit suaviter* ) who  
sweetly disposeth all things, though  
he had been pleased his Son should  
be born, yet had not his Wisedome  
had use of this relation, he would ne-  
ver have had him been born a King ;  
or had he been born a King, he  
would never have taken such order  
for the proclamation of it ; he would  
never have brought wise men to *Je-  
rusalem*, to proclaime him King,  
neither would he ever have so guided  
the pen of *Pilate*, as to write upon  
the Crosse, *Jesus of Nazareth King  
of the Jewes* ; but that his will was  
F and

*Serm. 3.*

and is, we should look upon him as a King as well as a Saviour.

Amongst us men ( even the most envious of us) we look upon the fault and failings of Kings, as the most eminent wickednesse. A wicked King, a Tyrant, a Murderer, we think the most execrable of all sinners; as some thought of those, *on whom the Tower of Siloe fell. Luk. 13. 4.* even so men generally hold of wicked Princes, even that they are sinners above them, that dwell about them.

To apply this then to our present purpose, if it be so that the eminency of Princes, and the excellency of Kings so dignifie and exalt their persons, that the same crimes in them are much more abominable, then in meaner persons; certainly then as their crimes, even so their sufferings must be proportionably aggravated by their persons; the sufferings of a King must needs be as far beyond the sufferings of a Subject, as are the sins of a Prince beyond the sins of a Peasant.

Whereas then the person in my

Text

## *Of Jewes against their King.* 121

Text is a suffering King, we must not *Serm. 3.*  
look upon his Sufferings as the suffer-  
ings of an ordinary person, for look  
by how much his person, by so much  
doth his Passion exceed the Sons of  
men; for if it be (as doubtlesse it is)  
a great amplification of Gods good-  
nesse, that he who suffered was a Son,  
it must yet be more that this Son was  
a King: for as an extraordinary fa-  
vour of God to his people *Israel*, as the  
Psalmist sayes, *Psal. 136. 17, 18. He*  
*smote great kings, and slew mighty kings*  
*for their sakes.*

When Kings suffer, Heaven hath a  
great hand in it, *2 Sam. 18. The peo-*  
*ple of God, the children of Israel, would*  
*not let David their king go out to bat-*  
*tail with them, because say they in the*  
*3. verse. Thou art worth ten thousands of*  
*us:* The sufferings of the King must  
have at least this valuation, for as  
God knows how many thousands  
suffer in a King, even so we may  
as soon count the Stars, as say for how  
many millions of men this King did  
suffer.

A reason then why this Son of  
God, blessed for ever, was not only

*Serm. 3.*

born of a Virgin, but born a King, and dyed a King; A reason of this may very well be, because he was to suffer the bitterest of all torments, because he was to suffer sorrow beyond Parallel, because he was to suffer such sorrow, like to which there was no sorrow; and this as man he could not have done, had he not been put into the most high and most honourable condition. For whether we look upon the tenderesse of his constitution, the exquisitenesse of his torture, the anguish and duration of the whole; all this had it been in the relation of a Subject, all this had it been in him, as a person of low condition, could not have amounted to what he did; for neither tenderesse nor torture, neither pain nor shame, neither smart nor sorrow, is so considerable and so valuable in any, as a Royal Subject.

Whereas then, the Sufferer in my Text, is not only a God, but a King also; not only a Saviour, but a Sovereign, in what capacity soever we look upon him, whether it be as God, or whether it be as Man, He is the only

## Of Jewes against their King. 123

only Supreme and Sovereign Sufferer *Serm. 3.*  
in the world.

Pass we then from the noblenesse of the Sufferer, to take a glimpse of the ignoblenesse of his passion, implied in this word Crucifie, *they Crucified their King*, vers. 11. It was said of old, *Multorum manibus grande levatur opus*, many hands make light work; but if we would piercingly and exactly look upon this Passion, upon this murdering of a King, we shall finde many hands indeed, but for work the heaviest that ever was read of; and how could it well be other, when the miseries of this poor King was to satisfy the malice of two parties? *Matth. 27. 1. When the morning was come, all the chief Priests,* and as the Greek hath it, *the lay-Presbyters, or the Elders of the people,* took counsell against Iesus to put him to death; they who prepared, plotted, and purposed their Kings destruction, they who raised an Army, and sent Swords and staves to apprehend him, these were (you see) an Assembly of Priests and Elders, yet these were not they that did the deed, these

## 124 The Grand Conspiracy,

*Serm. 3.* were not the Executioners, these Voted, but these did not Crucifie: Now in vers. 27. of the same Chapter, you shall finde *the Souldiers of the Governours took Iesus into the common Hall, and gathered unto him the whole band of Souldiers, and they Stripped him, they fooled him, vers. 28. they crowned, they meckt him, they spit upon him, vers. 29. and when they had sported enough at his sorrows, then in the 35. verse of the Chapter, They crucified him; they (not the Presbyters or Elders) but the Souldiers brought him to the block, they Crucified him. Not barely and simply put him to death, but they put him *ad mortem crucis*, to the death of the Crosse; and indeed this had not been envies Master-piece, had it not been so, had they not clothed him with shame, as well as macerated him with pain; had they not put him as well to an ignominious, as an irksome death, Envie would have seemed too dull, and too cool a persecutor.*

And therefore to expresse the zeal and activity of their cruelty, it is not said here, they slew, but they Crucified

## *Of Jewes against their King.* 125

cified him, that is, they inflicted on *Serm. 3.*  
him the extremity of shame, sorrow,  
death. To a Person of Honour, and  
especially to the fountain of Honour,  
to a King, shame and dishonour, it is  
bitterer then death: so that indeed it  
is hard to say, whether the disposition  
too, and manner of his death, was  
not more affliction to the King, then  
death it self: for if we look upon these  
three particulars ( though we  
must passe over a thousand bitter-  
nesses: )

1. What was done before they  
brought him to the Court of Justice?

2. What was done there?

3. What after Sentence; we shall  
finde there was nothing done, but  
what speaks Tyranny and Malice.

For first, to take off the appearance  
of their envie, and to make Malice  
seem zeal unto the publick: behold,  
the King must be brought as a Pri-  
soner to the Barre, and as a Male-  
factor before the Court of Justice;  
but if we observe the Tryall, we shall  
finde nothing but envie and Malice  
in it.

For in a place I now cited, *Mat. 27. 7.*



# 126 The Grand Conspiracy,

Serm. 3.

I shewed unto you how the *Priests and Elders* took counsell against *I E-S U S* to put him to death, before ever they brought him to the Court of Justice, before ever any Proesse drawn, or witnesses found out, the *Priests and Elders* had resolved upon the question, they sate in Councell, and had agreed, the King must die, the President must and should give the sentence of death upon him: So that indeed, the bringing him before a Judge, the bringing the King before *Annas, Caiaphas, Herod and Pilate*, this his appearance at foure severall Courts, it was onely to put a faire Face upon an ugly Sentence, it only was, by the mockery of Justice to cloak the cruelty of malice; for before ever he came thither, the Councell had determined *Jesus* their King must die.

Secondly, see the carriage of the businesse when it came there, and we shall finde that he was not tryed by any course of Law, or by any legall principles: for if we look upon him as before *Caiaphas*, before the chief *Priests and the Elders*, *Matth. 26. 59.*

we

## *Of Jewes against their King.* 127

we shall finde that all his Judges were *Serm. 3.*  
parties, for the Scripture expressly  
saith, *the chief Priests and Elders, and*  
*all the Councell sought false witnesse a-*  
*gainst JESUS*, all the Councell, all  
that sate his Judges, or that did rise  
up in Judgement against him, they  
conspired and plotted how to put  
their King to death; or look we upon  
him as he stood before *Pilate*, before  
the President, and we shall finde it  
was the Multitude, it was the Tumult,  
it was Voices, not Law, that carryed  
the cause against him. *When Pilate*  
*saw that he could not prevail anything,*  
*but that rather a tumult was made,*  
*Matth. 27. 24.* then he released *Barab-*  
*bas*, and delivered Jesus to be crucifi-  
ed; Tumult and Votes, not Law or  
Justice, brought the King unto his  
Crosse.

Indeed in the 25. vers. of the said 27.  
Chapter of *St. Matthew*, it is written,  
*Then answered all the people, his blood*  
*be on us and our children*; the chief  
Priests and Elders, the prime and close  
managers of this design, they inte-  
rest and intitle the people to it, as  
if this had been an Act of the whole

*Serm. 3.*

people, as if it had been the peoples desire to have their King cut off, all the people said, *his blood be upon us, and upon our Children.* Whereas indeed if we look close into the story, we shall finde, that had the People been let alone, they would have been as they were some five dayes before all for the King, they would have prosecuted their former engagement, and have brought their King to his City with safety and honour; they were more inclinable, as it is in *Matth. 21.* to cry *Hosanna*, then *Crucifie*, and had rather have strowed their garments in his way, then have imbrewed his in blood: *Mat. 27. 20.* *The chief Priests, and Elders perswaded the multitude*, the Leaders and Commanders, they over-ruled the people; yea, if it was as hard to get into *Pilates*, as it was into *Caiaphas* Court, there might then be no more, or at least but few present at his tryall, but such who were the Creatures and followers of the chief Priests and Elders; for you shall finde in the 18. of *Saint Iohn*, and the 17. verse, *That the doore was shut, and Saint Peter*

## Of Jewes against their King. 129

Peter, go not in, but upon the interest of Serm. 3.

St. John; and no wonder if they spake as they were taught, *Crucifie him, Crucifie him*: yea, St. Peter in *Act. 3. 17.* imputes it to the ignorance of the people, which *Pilate* flatly layes to the fury of Rulers: and indeed, no people, nor Rulers, but were extremely ignorant of what they did, when they did this, the foulest of attempts, *Crucifie their king.*

Thirdly, as you have seen what they did before they came unto the Court, and how things were carried there, even, if we look upon what was done after sentence, we shall finde nothing but cruelty, nothing but a studied mixture of Infamy and Sorrowes.

And this will appear from these two things,

1. The place.

2. The Instrument of his death:

First, the place, *Ierusalem*, the Royal City, the City of *David*; and must it not needs be an aggravation of shame, and sorrow for the Son of *David*, for the King of *Sion*, there to lay his Head upon the block, there to weare a Crown of  
Thornes,

Serm. 3. Thornes, and there judicially to be put to death, where he, and he only should have fate upon the Throne? Indeed it was not done before his Palace, it was not done before his own doors, but it was done in *Occidentali parte*, it was done in the West part of the City, it was there done, where it might bring most disgust and distaste upon him. *Mons Calvaria, id est decollatorum*, Mount Calvary, that is, according to *Ierome*, the place of common Execution, the place where Malefactors were beheaded; now there were that same day a couple of Theeves to be put to death, there, and in the midst of them (as if he had been like to one of them) as a Tyrant, a Traytor, a Murderer, and a publick enemy, they Crucified their King, and they put to death even the Lord of glory: So that indeed, not only the place, but the very instrument of his death, that he should be nailed to the Crosse, be numbred amongst transgressors, and die a Malefactor, this is to a King, to a righteous innocent King, a thing bitterer then death.

Secondly

## Of Jews against their King. 131

Secondly, and in a word then to *Serm. 3.* conclude this point, when the Jewes were so Rebellious, as to conspire and attempt the killing of their King, they added this wickednesse above all, they killed him after the most ignominious way, after the most irksome and tedious invention, that those times had.

They were not so mercifull as to lay an Axe unto his throat, or a Sword unto his Heart, but in the places most remote, in the Hands and feet, where they might multiply anguish, and not hasten death; where they might wound, but not kill; where they might afflict, but not dispatch; there they tormented, there they tortured, there they studied to grieve and vex his righteous Soul: So that of all the sad spectacles under Heaven, of all the cruelties that ever the Beasts of the people presented to the world, there is none like to oppressed Majesty: never is Ambition, Envy, Malice, or what brutish affection so ever so predominant, never is Rage and fury so highly, and so full fed, as when it drinks the Blood Royal;

So

*Serm. 3.* So that the saddest object that was ever yet recorded, it was this in my Text, the Betraying, the Buying, the Arraigning, the deriding, and the crucifying of their King.

*Pilate* abhorred, and yet gave way unto it, the *Jews* denied and abjured it, yet did it; they were ashamed to own, yet not afraid to act the villany, *Shall I Crucifie your King?* saith *Pilate*, and do you think we would? say the *Jews*. *We have no king but Caesar.* A plain evidence that it was Fear, Passion, Envie, which against all Conscience, Law, Right or Reason, thus barbarously used a King: So that all now remaining, is to see what use we should make of it, and that I shall dispatch under these three heads.

1. It should teach us to be patient.
2. It should teach us to be charitable.
3. It should teach us to be penitent.

First, it should teach us to be patient, looking in all our crosses and troubles on a Crucified King. Well known is that Motto, *Bona agere, & mala pati Regium est*, To do good, and



*Of Jews against their King.* 133

and suffer evill, it is a Royal, and *Serm. 3.* Kingly part; and indeed never did any King so act this part, as the King in my Text; for if we look upon his concessions, and acts of grace, we shall finde that they were beyond all that were ever granted.

And on the other side, if wee look upon the injuries and indignities he suffered, if we look upon the provocations, and vexations, the Insolence and Malice, Jealousies and Fears did heap upon him, we shall finde him a Patient beyond President, so that indeed it is hard to say, whether this King did more good, or suffered more evill for us; such good he did, that except the integrity of his soul, he sacrificed all the rest.

Such evill he endured, he lost but all which man could deprive him of; such good he did, that preserving what might make him a Saviour, he gave up even all, as he was a Sovereign; such evil he endured, that those very wretches, for whom he suffered, triumphed in his miseries, and (though his Subjects) gloried to insult upon him. So that indeed there cannot

*Serm. 3.* cannot be an exacter piece of patience, then this harrowed and Crucified King: 1 Pet. 2. 2. *Christ suffered for us, leaving us an example, that we should follow his steps.*

Our King not only suffered for satisfaction, but also for imitation; so that indeed we are not onely to look upon him as a Saviour, but also as a sufferer; not only who suffered for us, but also as one who made himself an example to teach us to suffer: and indeed in what can we suffer, in which we have not him for an example? Honour, Freedome, Estate, Friends, Life, these are the darlings, that we dote upon; and in which of these can we so deeply suffer in, as our King did? In Honor we cannot, for his is the Throne, and ours but the Footstool; he the Fountaine, and we but the waste of his fulnesse. And yet in point of Honour never was such a sufferer as he was, and indeed they could never have made him such a sufferer, had they not first wounded, and divested him of his Honour: we shall see in *Numb. 16.* that grand and first conspiracy of *Corah,*

## Of Jewes against their King. 135

*Coaah, Darban, and Abiram*, it be- *Serm. 3.*  
gan with aspersions, and calumniating  
Authority, *Verf. 3. Ye take too much*  
*upon you*, they endeavoured to make  
*Moses and Aaron* appear Tyrants,  
and Usurpers upon the people: even  
so when the Jewes had a design and  
a desire to Crucifie their King, the  
first thing they endeavour is, to make  
him odious, and to lay (they care not  
how false, so prevalent) Treasons;  
misdemeanors, or any things hate-  
full to his charge, *Iohn 2. 17. of*  
whom it is there written, *The zeal*  
*of thy House hath eaten me up*, even  
him they accuse and traduce unto  
the People, as one who would de-  
stroy the Temple. He of whom it  
was written, *By me Kings Reign*, he  
who gave it in expresse charge,  
*Matth. 22. 21. To give unto Caesar*  
*the things that are Caesars*, yet even he,  
*Luk. 22. 2. stands there indicted for*  
forbidding tribute to be paid to  
*Caesar*, and for being no friend to  
*Caesar*. He who indeed was *ipsa veri-*  
*tas*, Truth it self, him they charge as  
an Impostor, or a Deceiver; He in  
whose mouth there was found no  
guile,

Serm. 3.

guile, he who was a Lamb without spot, even him as a Malefactor, and a Villain, they deliver up. He who was the onely one to save, him they traduce, and charge for the perverter of the People: Now I beseech you, which of us should not with all patience hear, and bear the calumny of the People? which of us should not arme against accusations, slanders and evill Tongues, when you see the King of glory, the King of Righteousnesse, the King of Peace, he had his honour laid in the dust, and had those things, which he never thought, much lesse did, laid to his charge. Are we accused for Popish perverters of Religion, and as a Roman party? It is no more then our King was, who was charged to destroy that Temple, of whose least profanation he was extreemly zealous. Are we defamed, reviled, persecuted, and undone, for what we never either thought or did? 'Tis but our Kings case. Should we be mocked as fools, spit upon as Jews, whipt as rogues, boxt as boyes, and all this injuriously too? Yet in all things we have a Royal President, a King

*Of Jewes against their King.* 37

King, and the best of Kings, suffering *Serm. 3.*  
all this. So that in point of honour,  
never was a greater violation then  
what he suffered; first the Funerall of  
his Honour, and then the Obsequies  
of himself.

Again, as dishonour, even so Re-  
straint, it is a pressing grievance, espe-  
cially when the estate that should  
sweeten, and the Friends that should  
comfort, are taken also; and yet if it  
please God to put us to it, it is no more  
then his own Son, no more then his  
own Anointed, no more then the  
King endured. In the 18. of *Joh.* vers.  
12. *The Band, the Captain, and Officers*  
*of the Jews, took Iesus, and bound him;*  
the Souldiers not only took, but bound  
the King; not only so, but so disquiet-  
ted him, that as if they had a desire to  
have distracted him, they suffered not  
his eyes to sleep, nor the Temples of  
his head to take any rest: Yea, not on-  
ly so, but they crowned him with  
thornes, and so amazed him with cru-  
elty, that had not he been more King  
of his Passions, then of his Subjects, mi-  
series and sorrows would have preven-  
ted the Court of Justice.

Not

*The Grand Conspiracy,*

Nor do they only take his Freedom, but his Revenue also, *dividing his garments*, as 'tis in the 23. verse, and casting lots for his coat. As for his allowance, we can read of nothing but gall, and vinegar; they fed him with nothing but reproach, scorn, and the bread of affliction; yea, whereas ordinary and common prisoners have the comfort of their friends, of the twelve, till after sentence, we finde not so much as one, (not so much as a Chaplain with him.) So that indeed as a great aggravation of his misery, and as a considerable augmentation of his sorrows, the Prophet in his person saith, *Isa. 63. 3. I have trod the winepresse alone, and of the people there was none with me*: none who would carry comfort were suffered to have access, or addresse unto him. So that indeed there was never such a captivity, never such a restraint, as this poor King had.

And therefore, should any of us come to that sad condition, as to lose Freedom, Estate, and which is bitterer, the consolation of our Friends; let us still remember the Son of God,  
the

## Of Jewes against their King. 139

the Son of *David*, the King of glory *Serm. 3.*  
endured all this.

And yet there is a greater evidence of his patience, then all this ; and that is, in this last act, in his so patient submitting to an unjust Sentence, in the meek resignation of his sacred Majesty to the stool of wickednesse : *John 18.6.* He no sooner said to the party that came to look him, *I am he*, but for all their Swords and Staves, they went backwards and fell to the ground : a plain evidence that he had power within to have blasted their enterprise ; but when he saw it was Gods will that those Savages should be his instruments, when he knew his hour was come, then see his patience, he drinks the cup, carrieth his own Crosse; and when he came to *Calvary*, when he came to that West where the Sun of righteousness was to set, he laid his head upon the block, stretching his armes at length, and so as a sheep to the slaughter, yeelds without murmuring to be made a Sacrifice : So that if this example will not, I know not what can move us to be patient.

*Mat.*



*Serm. 3.*

*Matth. 10. 24. The Disciple is not above his Master, the servant above his Lord.* If then the King be bound in chains, why should the Nobles murmur at links of Iron? If the King, the Royall Heir, be cast out of his Inheritance, out of Kingdomes, why should Subjects repine and fret at meaner losses? If the King were left comfortlesse, and trod the Wine-press alone, what sorrow can befall us which is not of meaner consequence? In a word, if the Heavens have joyes and recompence enough for a suffering King, if to go from a corruptible to an incorruptible Crown, be an advantageous change, there can then be neither Pleasure, nor Honor, nor any profit in this World so desirable, but it may and ought to be patiently lost, for Gods glory, and the preservation of a good Conscience. For therefore also might our Saviour die a King, to teach us that no person is too great to suffer for Gods sake; no Glory, no Revenues, no Treasure, no, not the Crown it self, but is inferiour to a Conscience: *St. Paul, Heb. 12.* after he had spent

**Of Jewes against their King.** 141

Spent a long series of examples as the *Serm. 3.* most prevalent of all Presidents, he at last brings in the sufferings of the King; exhorting in vers. 2. *To look unto Iesus the Author and finisher of our Faith, who for the joy that was set before him, endured the Crosse, despising the shame.*

And indeed it was to no end after him to bring any, for he was the supremest of all sufferers; so that what Solomon, Eccles. 2. 12. sayes of the Action, the same may I say of the Passion of a King, What can the man suffer, that suffers after the King?

Behold then a Suffering King Suffering in the strength of his years, *in umbilico terra*, in the midst of the World, in the midst of his Kingdomes.

So sayes  
Beda of  
Calvary.

Behold *John* and *Mary*, and what friends he had, helpless spectators, behold in *Luk. 23. 48.* *All the people that came together to that sight, beholding the things which were done, smote their breasts: And yet behold for all that some of his Subjects, such insolent revolvers, that they exult and triumph over their King, living, dying,*

*Serm. 3.* dying, dead; *living*, as you have heard, they accused him for a Malefactor, and what not? *dying*, they upbraided him, and mocked, saying, *Mat. 27. 42.* *If thou be a King, shew thy self: dead*, they insulted, saying, *vers. 63.* *Impostor ille, We remember that that deceiver said while he was yet alive, After three daies I will rise.*

Come then in these sad times what crosse may come, be it the losse of credit, freedome, goods, friends, life, we have a pattern, and we are bound to look upon it; for, saith the Apostle, *Heb. 12. 3.* *Consider him that indured such contradiction of sinners; consider what the King suffered, and be thou patient.*

The second use, as the consideration of a Crucified King, should move us to be patient, the Disciple not being above his Master; even so, if we survey the Patient, we shall finde an example as full of Charity as of Patience, *Luk. 23. 34.* *Father forgive them, for they know not what they do.*

Love and Charity, St. James calls them, *Νόμον Βασιλικόν*, James 2. 8. *The Kingly, the Royal Law*; and indeed

## Of Jews against their King. 143

Serm. 3.

deed the King in my Text, as an employment truly regal, fulfilled it to a tittle, and for proof I shall need appeal no further, then to these his last words, *Father forgive them*; them, who? those even under whose Tyranny I now suffer, those that have been the causers, and contrivers of my death, those who have flead my skin, those who have furrowed my back, those who with Thorns have crowned my head, those who with their nails, wounds and Crosses, have brought me to this present extremity, even them, forgive them, O my Father. Nor onely doth he pray, but plead for their forgiveness, for he not onely saith, *Father forgive them*, but therefore forgive them, *because they know not what they do*.

Should we look into our own souls, or almost into any but a Royal Breast, we shall finde another Accompt, another Temper; for we do not use to extenuate, but to aggravate our Injuries, we do not use to excuse, but to accuse our Adversaries; what was done casually, we are apt

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to

Serm. 3. to say was done purposely, and what was done ignorantly, we are apt to say was done wilfully: Whereas if you look upon the carriage and charity of the King, you shall finde him so far from hightning, that he lesseneth all his Injuries, *Forgive them, for they know not what they do*; what Pilate attributed to Envy, the King extenuates and imputes to ignorance, *forgive them, for they know not*.

And indeed Subjects do not know what it is to take away a King, -- *Rege incolumi mens omnibus una est, Amisso rupere fidem*: Look what the Poet says of the King of Bees, the same is as true of the King of Men, in his safety lyeth theirs; for though the Crown be to him that wears it a wreath of cares, yet to the Subject it is *vinculum pacis*, his Bond of peace; the Hive, so long as the King of Bees reigneth, it aboundeth with Honey, abides in safety, every, even the poorest Bee enjoys its Cell; no Plundering Drones, no Sequestering Hornets, no dissension while he is in power, but (*amisso*) take him away, then it just happens to the poor Bees,

Virg. Georg  
lib. 4.

## Of Jews against their King. 145

Serm. 3.

as it did to the Subjects of this despised King, Mat. 26. 31. *Smite the Shepherd, and the Sheep shall be scattered*; Crucifie the King, and farewell the Kingdom; so that very well might the Sovereign say, They did not know what they did, when they thus barbarously Murthered and slew their King, *Father forgive them, for they know not what they do.*

And have not w<sup>h</sup>ere a lesson well worth the learning? Shall God and the King be charitable, and shall not we? shall they forgive, and we persecute? shall they be merciful, and we Tyrants one to another? It was worthy a King, and a King worthy our remembrance, who said, *I thank God, I never found but my pity was above my anger.*

Had not the King in my Text been a King, whose wrath was much below his pity, of all men we had been most miserable. If so then we would have that in us, which we commended in others, that in us which we glorifie in our King, we must then not onely magnifie, but imitate our King: we must judge charitably,

Serm. 3. forgive heartily our very enemies.

Our late Kings charity perswaded him, that it was not his Person, but his errors, which his Subjects rebelled against; it was not their malice, but their scruples that put them upon it; just like the King in my Text, rather to weakness then wilfulness, rather to infirmity then to obstinacy, rather to ignorance then envy, he imputes the high miscarriages against him: *Father forgive them, for they know not what they do.*

Plu. Mer.  
p. 422.

I shall conclude this point with that Heroick, and remakable death of *Phocion*, in *Plutarchs Morals*, who when his Citizens had brought him to his last draught, a little before he took off his Hemlock, they asked him if he had any thing else to say? whereupon addressing his speech unto his Son, he thus said, *I charge thee and beseech thee, not to carry any rancor or malice in thy heart to the Athenians for my death*, he charged him as a King, & besought him as a Father, *to bury all injuries in the grave with him*: His last Memento, his last remembrance to his Son, was, *Remember thou revenge not.*

Now



*Of Jews against their King.* 147

Now if magnanimity in a Heathen *Serm. 3.* did this, what should charity in a Christian, especially being animated with such Royal Presidents as we are? Though our blessed King in my Text, suffered such indignities, even the foulest that malice could impose on Majesty, though they spit upon him, Whipt him, and upon his very Cross derided him, yet in the bitterness of that pain, behold his charity, *Father forgive them.*

And so I pass to the last use of this point, and that is, that it should make us penitent; for it will appear, that it was not his, but our sins; not his, but our Enormous Crimes that Crucified the King: *1 Sam. 12. 25.* the Prophet tells the people thus, *If ye shall do wickedly, ye shall be consumed, both you and your King;* not onely ye, but your King, so that you see the wickedness of a people may be the cause of a Kings destruction: If you do wickedly, not onely you, but your King also shall come to ruine, ye and your King shall perish.

And indeed, which of us that is a Christian, doth not know that the

Serm. 3.

King in my Text, was not onely slain by, but even for his Subjects; Isa. 53. 3. *He was wounded for our transgressions, he was bruised for our iniquities, yea in vers. 7. He was cut off from the Land of the living, but still it was for the Iniquity of his people, for it straight follows, for the transgression of my people was he stricken; yea, not onely of this King in my Text, but also of that good yong King Josiah: in the vulgar Latine it is thus written, Lam. 4. 20. Captus est in peccatis nostris, The Anointed of the Lord is taken in our sins, for the sins of the people, God took away their King. So that the loss of a King, and a good King, may very well call for penitence.*

That sad book of the *Lamentations*, it is conceived to be principally penned for the slaughter of their good King Josiah, for it is said, 2 Chron. 35. 25. *Behold they are written in the Lamentations, the Lamentations made for their good King, they are upon Record, for indeed his loss was, as it appears in the next Chapter, the forerunner of the loss of all.*

The

## Of Jews against their King. 149

The King in my Text (our Blessed *Serm. 3.* Lord and Saviour) when he had his Cross upon his back, he was more troubled with the foresight of the misery of his People, then with his own death; and therefore saith, in Luke 23. 28. *Daughters of Jerusalem, weep not for me, but weep for your selves; weep not for me, saith the King, for I am passing unto glory; where I go, no disturbance can be, no disturbance in the World, but to you the Daughters and Inhabitants of Jerusalem, to you my death is the harbinger of many deaths. For in the 29. vers. Behold, the days are coming, in the which barrenness shall be held a Blessing; in which you will hold it easier to lie under the weightiest Mountain, then under the burthen of my Blood. You will rue the time that ever you Crucified your King: And therefore, Weep not for me, but for your selves. And indeed, good Kings are sure Survivors must feel their loss: good Kings are sure they passe to Peace, but seldome or never leave Peace behinde them. And therefore the taking away of a*

G 4      King,

Serm. 3.

King, a good King, calls for penitence, and especially the taking away of this King.

In the fourth verse of our present Chapter, *Behold*, saith *Pilate*, *I bring him forth unto you, that you may know I finde no fault in him*; a faultless King cannot be put to death without a fault; would you know then whose fault it was? It was *Pilates* fault, it was the *Jews* fault, it was the *Gentiles* fault, yea, which is more, it was thy fault, and my fault, it was the fault even of us, who live at this day, our sins as well as his Subjects voted him to death.

It was our Pride that brought him into derision, our Covetousness made him poor, our Pomp that stripped him, our Wrath that wounded him; It was our Drunkenness that made him thirst, our Lust that procured his thorns, our Riot that drew his blood: so that indeed it concerns not onely the *Jews*, but even us also to be penitent; it concerns not onely his immediate Persecutors, but even us also to be humbled, and be cast down for the Death of our King;  
for

## Of Jews against their King. 151

for not his Enormous Crimes, but the *Serm. 3.* Rebellion of his Subjects brought him to his end : *Act. 3. 19.* when St. Peter had laid before the Jews the murder of their King, he exhorteth them in these words, *Repent ye therefore, and be converted, that your sins may be blotted out* ; no way to be delivered from the blood of their King, but by penitence : they must repent that ever they voted, repent that ever they apprehended, repent that ever they Arraign'd, Condemn'd, and Crucified their King.

*Pilate* in all eminent Languages proclaimed their guilt, Hebrew, Greek and Latine spoke their shame ; but not a Declaration in all the Languages under Heaven, not all the oratory in the World, no, not any thing in the world but what St. Peter specifieth, nothing but acknowledgement, nothing but repentance can purge this guilt ; *Repent therefore and be converted, that your sins may be blotted out.*

The way to change our guilt into an Interest, the way to avoid the curse, and procure the blessing of this blood,

Serm. 3.

blood, it is to be truly penitent, to be heartily sorrowful, to be grieved and pricked at the very heart, that we have done that, for the which Royal and Divine Majesty did so deeply suffer. Nor onely must we Repent, saith St. *Peter*, but convert also; that is, we must set the King upon his Throne, we must, as Saint *Paul* renders it, 2. Cor. 10. 4. *Pull down all strong holds, cast down every imagination, and bring every thought to the obedience of our King.* For he who was despised, rejected of men, even he was the beloved, the Anointed of the Lord; he who was insolently triumphed over, and trampled upon by his Subjects, yet even he was more then Conqueror; yea he, who was cut off from the Land of the living, even he yet liveth, and liveth the King of Glory.

So that indeed, unless we be converted, unless we suffer him to reign over us, unless we kiss, reverence, and obey the Son, we perish from the right way, we cannot avoid the guilt of his blood.

In a word, to conclude all with that  
in

## *Of Jews against their King.* 153

in Rom. 8. 17. *If so be that we suffer* Serm. 3.  
*with him, we shall also be glorified with him*; If the King could not but by sufferings enter into his Glory, why should we dream or reckon upon a smoother way? If he through Thorns and shame, through anguish, sorrow, and shameful death; if he through blood, even his own blood, was forced to march unto his Throne; how can we hope to sit on Thrones, unless we will trample on Thorns? No Cross, no Crown. It is enough for the Servant to be as his Lord, enough for Christians (since their King before was not) even after death to be glorious.

And indeed, did we as he soloo upon the joy that is set before us, *as* to spurn at the splendid vanities of this World, had we an Eye piercing into the Heavens, we would then, as did he, indure the Cross, and despise the shame; we would not then, to go to God, much fear or care what man can do unto us. Let us then, in all our sorrows, all our sufferings, in all the changes and chances of these sad Times, remember we are the  
the



*The Grand Conspiracy*

*Serm. 3.* the professed servants of a Crucified King; of a King, who as to the immaturity, injustice, shame, scorn and cruelty of his death, suffered more then we can fear, and all this to take away the sting of our sufferings, to teach us, looking upon him, not to fear to suffer; to teach us that his sufferings are the sanctifications of ours; to teach us not to value our blood in his cause, who was pleased to shed his upon the Cross for us. To that King then, who bore our shame, let us ascribe all honor; to that King that bare our sorrows, let us give all praise; to that King who gave his life for us, let us give up our selves; so shall we, who believe him Crucified, behold him glorified, and out of his fulness receive such a glory, as shall never be taken from us. Which he vouchsafe, who was Crucified for us, *Jesus Christ the righteous*. To whom be all honor, and glory, now and for ever. *Amen.*

THE

THE  
GRAND CONSPIRACY  
OF

*Jews against their King.*

A Demonstration of the highest  
Insolencies proceed from men of the  
lowest and most base Extractions.

THE  
*Husbandmen* } *Sonne.*  
*Vine-dressers* } Kill the } *Heir.*  
*Peasants* } *Lords Anointed.*

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Virg. *Æn.* 12. v. 236.

*Nos patria amissa Dominis parere superbis  
Cogimur.*——

Herc. Oct. ad fin. Act. 2.

*O quod superba non habent unquam Domus,  
Fidele semper Regibus nomen*——

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1. The first group of people who are interested in the study of the history of the United States are the people who are interested in the history of the United States.

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1. The first step is to identify the problem or question that needs to be addressed. This involves understanding the context and the specific requirements of the task.

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1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

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1925-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-1046-1047-1048-1049-1050-1051-1052-10

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**A**

II.

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I.

## II.

iii

IV

# Of Jews against their King. 157



Ἀγαθὸς παῖς πένις καὶ σοφὸς ὅσπερ  
Βασιλέα.

Πρεσβύτερον καὶ ἄφρονα —

Homer. Iliad. 7. de sceminis Cap.

Πάτερον περὶ φασιν, σφῶν δ' αὐτῶν  
ἡὶδε ἐκός η.

- I. **S**ins of ignorance, sins of knowledge;  
some wittingly, and some unwil-  
lingly put the Heir to death.
  - II. Persons eminent either for Honor, or  
Holiness, they are the most liable to  
envy, spleen, hate and malice. The  
Heir in whom honor and holiness met  
in a most eminent degree, him above  
all others did the Husbandmen put to  
the most Ignominy, and most affliction,  
Lam. 1. 12.
  - III. Since covetous & ambitious persons  
fear no difficulties, the Conscientious  
and Religious should much less do it.
  - IV. All conditions are comprehended un-  
der Coloni, to teach that all have  
somewhat so to Husband, as they  
will answer it to God himself.
- V. Com-

## The Grand Conspiracy

V. Combined wickedness and united malice produceth strange villanies, what great things then might united Devotions, and an associated piety bring about.

VI. Deliberation and reasoning within our selves, and among our selves, more requisite in Religion, and what concerneth God, then in Rebellion and murdering of the Heir.

VII. Sin must be nipt in the bud, for incredible even to sinners themselves are the mischiefs, to which a prevailing wickedness may bring: witness Hazael, David, the Husbandmen in my Text.

SERM.

*Of Jews against their King.* 159

*Serm. 4.*



SERM. IV. Preached 1649.

Luke 20. 14.

*This is the Heir, come let us kill him,  
that the Inheritance may be ours.*

**I**N this Parable you have the Character of as good a Lord, and of as ungrateful a People as ever lived; a Lord, who for the good of his Vineyard, and for the welfare of his people, did all that could be done: And a people, who for the Ruine, Dishonor, and Disadvantage of this good Lord, most unthankfully did no less, then even all they could do.

The good endeavors of the Lord, you may read in these words, *O Inhabitants of Jerusalem, and men of Judah, judge I pray you between me and my*

*Isa. 5. 3, 4.*

*Serm. 4* *my Vineyard: what could have been done more to my Vineyard that I have not done to it?* The good Lord, though indeed our God and our King, he puts himself upon his People, he would have the Vineyard to say, whether he had not done his part! And indeed, for a thriving Vineyard, or for an happy people, what had he not provided? What had not he condescended to?

*A good Soil*, Heaven watered not a better: *A good Fence*, for no Nation better Laws: *A strong Tower*, no Church better Ordinances. And, (to keep a right understanding between him and his) Messenger after Messenger, Prophet after Prophet, yea, he sent his own Son to compose all differences.

But see the Rebellious ingratitude of an ungodly Nation; That Lord, who crowned their Earth with fatness, him they crown with Thorns: That Fence, which for their security this good Lord planted, they pull up; That Tower, which this good Lord fortified, they dismantle: Those Messengers which this good Lord sent,



# Of Jews against their King. 161

Serm. 4.

sent, them they murder; yea, to himself, who gave them Wine, they give Gall; and even him who kept every one of them peaceably under his own Vine, even him they maliciously and Treacherously cast out of his own Vineyard; for so it is in the very next verse, *They cast him out of the Vineyard*, yea, they said—*This is the Heir, come let us kill him, &c.*

In which words these generals are considerable:

1. A Confession. *This is the Heir.*
2. A Combination. *Come, let us kill him.*
3. An Ambitious instigation. *That the Inheritance may be ours.*

In the Confession these particulars.

1. Who this Heir was? *Christus Domini*---The Lords Anointed.
2. What he was Heir to? A Kingdom at least---*Rex Judaeorum*.

In the Combination.

1. The quality and condition of the Combiners, 

{	<i>Agri-</i> <i>cola.</i> <i>Coloni</i>	}	<i>Tenants.</i> <i>Husbandmen</i> <i>Farmers.</i>
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2. The

Serm. 4

2. The maner of their combining  
—They associated—*Come.*3. Their Consultation—*They rea-  
soned among themselves.*4. Their Conclusion. *Let us kill  
him.*

In the Ambitious Instigation,

1. An acknowledgement of the  
Heirs just Title——No Feoffee in  
Trust, no Elective owner, but an *In-  
heritance.*2. A Resolution to make them-  
selves Successors to what he was  
Heir——*That the Inheritance may be  
ours.*First, We are to begin with the Con-  
fession, *This is the Heir.*Whether we look into the *Acts*, or  
into the *Epistles* of Saint Paul, we  
shall finde there was in this great bu-  
siness, in the making away of this  
*Heir*, and in the making way for his  
*Inheritance*, two sorts of people;  
one whose Original design it was,  
and others who meerly through Cre-  
dulity and Ignorance were engaged  
in it.1 Cor. 2. 8. *Had they known it, they  
would not have Crucified the Lord of  
glory.*

## Of Jews against their King. 163

glory: And I wot (now Brethren) *Serm. 4.*  
through ignorance ye did it, as did also *Acts 3.17.*  
your Rulers.

Whether we look upon the Princes  
and Lords of Israel, or whether we  
look upon the vulgar and Commons of  
the Land, some of both the Apostle  
doubteth not to say, through igno-  
rance they did it, some of either knew  
not that *that was the Heir.*

But as some knew not, even so my  
Text positively affirms of other some,  
they knew it well enough; for they  
could directly say,——*Hic est Hæres,*  
this is the Heir: This is the person  
that is most considerable, this is he  
that must be remov'd, this is he that  
must be caught. Our plots are vain,  
the Dominion and Inheritance cannot  
be ours, unless this, this the Heir be  
taken away.

The lesson then for our Instruction  
is, That there are sins of *Ignorance*,  
and that there are sins of *Knowledge*;  
sinnes of *Infirmity*, and sinnes of  
*Obstinacy*; some wittingly, and some  
unwillingly killed the Heir. Some  
resolv'd to do it, though they knew  
it; some others indeed did it,  
but

i. Point.

Serm. 4. but they knew not what they did.

Now it would seriously be considered, whether the sins that we do commit, yea, and have committed even against the Heir, Gods Anointed, be sins of *Ignorance*, or sins of *Obstinacy*? Whether we sinned against this Heir, as not knowing of him to be our Sovereign; or because we knew to do our duty, might be a crossing of our Lusts, and an undoing to us.

*Nicodemus*, and *Joseph of Arimathea*, these both knew and were well enough informed, that *this was the Heir*, they knew he was the *King of Israel*: but such was the fear and awe of the Jews upon them, that they durst not appear for him. They durst not confess and say, this is the Heir, for though *Joseph consented not to his death*, yet we never finde that in his life he durst shew himself clearly on his party. Indeed *Nicodemus* once gave him a visit, but it was in the Night, as if it had been a work of darkness to adore the Light, or an act of Rebellion to do Homage to his King. The Rulers, Lords, and

Coun-

## Of Jews against their King. 165

Council of State, what by his De- *Serm. 4.*  
clarations published by his Prophets,  
Treaties with him, and Answers from  
him, they were so far convinced, that  
even at their very Council-Table,  
they were forced to say——*If we let* *Joh. 11. 47.*  
*him alone, all men will believe on him;*  
yea, so great and clear was the mani-  
festation of his Worth, and Wisdom,  
that so far were the people undecei-  
ved, that even they cryed out, *Bene* *Mar. 7. 37.*  
*omnia fecit,* he hath done all things  
well. So that though ignorance in  
some, might abate more then in some  
others, yet so clearly were most con-  
vinced, this was the Heir, that the guilt  
of wilful murder it came heavily even  
upon the whole Nation.

It would then by us be seriously and  
timouly considered, whether those  
sins will be allowed as sins of Igno-  
rance, which we act against know-  
ledge? or those sins of Infirmitie, which  
we act meerly to save a penny, or to  
satisfie a Lust?

*This is the Heir.* As the ungrate-  
ful Husbandmen could not but con-  
fess, this whom we intend so much  
mischief to, and dishonor against,  
is

*Serm. 4.* is the Heir. Even so, which of us is it that cannot say, this is the will of God, thus God will have it; and yet for all that, as the Husbandmen against the Heir, even so we Rebel and engage even against Gods will.

This is the Heir, and this Heir he was *Christus Domini*, the Lords Anointed, for this is that Heir of whom it is written, *Heb. 1. 2. In these last days he hath spoken by his Son, whom he hath appointed Heir of all things.* This is that Son & Heir, who is said to be the Lord, the Christ, *the Anointed of God*; *Acts 4. 26,* And indeed his being thus, his being *27.* Gods Anointed, his being such an Heir as had no *superior* but his Father, no equal upon earth; His being such an Heir, as was next and immediate under God, such an Heir as was not simply the Landlord, but the King of the Vineyard. The *Covenanting* and Combining, and making an head against such an Heir: This, this is the Treason, the Villany, and the Abomination in the Text. So that the Point for Instruction may be this,

Persons

# Of Jewes against their King. 167

Persons Eminent, either for Ho- *Serm. 4.*  
*nour or for holinesse*, they are (of all 2. Point  
 other ) the most liable to *Envie*,  
*Spleen*, *Hate* and *Malice*. *Uncti*  
*Domini*, The Lords Anointed, *Priests*  
 and *Princes*, they are of all condi-  
 tions most hated, and (to their power)  
 most abus'd and scorn'd by Vulgar  
 people.

*Pfal. 98. 1. Dominus regnavit, iras-*  
*cantur populi*, The Lord hath reigned  
 (and as *S. Augustine* infers) the people  
 are vext and angry at it. They  
 would not that God himself should  
 be a King; for the most part, the peo-  
 ple are of their seditious temper, who  
 cryed out, *All the Congregation is Numb*  
*Holy*, all as fit to rule as *Moses* and 16.3.  
*Aaron*.

*Homines nulli magis repugnant, quam* *Vid. Keck.*  
*illi contra quem sentiunt imperium te-* *in politic.*  
*mere. Xenophon* long since (though *pag. 173.*  
 he excepteth *Cyrus*) told the World,  
 men are so averse to none, as to him  
 they finde to hold the Reins, and to  
 bear rule over them. And *Plutarch*  
 in a Tract of his, *Omni populo inest ali-*  
*quod Malignum, & querulum in impe-*  
*rantes* ————— People are generally  
 H Ma-



Serm. 4. Malignant and querulous against their  
 Governors; yea, saith Seneca--*quamvis id agat princeps, ut ne quis meritis  
 te oderit, erunt tamen semper qui te  
 oderint.* Though thou being a Prince  
 dost nothing whereby any one should  
 deservedly hate thee, yet for all that  
 there will be alwaies some that will  
 hate thee. And though our English  
 Translation doth not speak it out—  
*Tremellius* as a Text of Gods own  
 word thus translates it, ——— *Non  
 esse finem ulli populo de ullo qui praesens  
 ipsis,* The people are never content  
 with their Governour: And then  
 Eccl. 4. 12. his Comment adds, ——— *Populus  
 ne quidem in Sapiente principe, sive Rege,  
 acquiescit,* The people will not be  
 content, no, not with a wise King.  
 And indeed we have had evidence  
 enough, yea, too much of this truth.  
 For though the Heir in my Text  
 was Gods own Son, of the same  
 essence, *Wisedome* and goodnesse with  
 the Father, yet content he could not  
 give you, such discontent the Abjection  
 and his Subjects took at him, that  
 they fear'd not to say, *This is the  
 Heir,* this is he that stands between

us and a Kingdome, come let us com- *Serm. 4.*  
bine, and kill him. So averse to Ho-  
nour and Authority, are an undisci-  
plin'd Multitude, That though God  
send them a King from heaven, send  
down his own Son to be their King,  
they will not Reverence, nay, they will  
not suffer him so much as to live a-  
mong them. *This is the Heir, come let*  
*us kill him* —

Secondly, as I have shewed who this  
Heir was, *Christus Domini*, the Lords  
Anointed, we must now consider what  
he was Heir of. And for that, to any  
one who please to peruse *his writings*,  
there will appear evidence enough :  
for whether we consider his *Birth-*  
*right*, or his *Inauguration*; whether we  
consider what he was born to, or what  
he was invested with, we shall finde  
he had a Princely, yea, a *Royal Inbe-*  
*ritance*.

His Birth-right, that we have in  
these words, *Where is he that is born* *Matt. 2. 2.*  
*King of the Jewes* ? He was born a  
King, but indeed it was but a petty  
Kingdome he was born to. The  
Land of Jury, and the Kingdome of  
the Jewes, it was but a small Domini-

Serm. 4.

Heb. 1. 2.

Psal. 2. 8.

on. But if we consider his Inauguration, and the *Additional*s to his Birth-right, we shall then finde him an Heir of great consequence; For though where his Birth-right is spoken of, he is only styled *King of the Jewes*, yet if we look upon his Investiture, and Gods Designation, we shall finde it was not onely the *Land of Judea*, but even the whole World was his inheritance. And therefore it is written, The Son ( who though born only King of the Jewes ) yet *Heredem constituit, He hath appointed, and made him Heir of all things.* And *Aske of me, and I will give thee the Heathen for thine inheritance, and the utmost parts of the Earth for thy possession.* So that as the Poets fondly intituled a Goddesse of theirs to three Dominions, *Diana* upon Earth, *Luna* in Heaven, and *Proserpina* in Hell; even so really and truly this Heir had just title to *Three mighty Kingdomes*; To Heaven, and the Inhabitants thereof, by Creation; To Earth, and people thereof, by purchase; To Hell, and the *vassalls* thereof, by Conquest; for it is written,

Iesna

*Of Jewes against their King.* 171

*JESUS* knew that the Father had *Serm. 4.*  
given all things into his hands. And *Joh. 13. 3.*

yet against a King of three King-  
domes, behold a Conspiracy, *This is*  
*the Heir, come let us kill him.* Whence  
the point of Instruction may be  
this;

Since the Covetous and Ambitious <sup>3</sup> Point.  
fear not difficulties, the Religious  
and Conscientious should much lesse  
do it.

Behold in my Text a Prince of  
Power, a *Solomon*, yea, a greater than  
*Solomon*; and yet behold the Covetous  
and the Ambitious; they neither fear  
his Power, nor reverence his *Wise-*  
*dome*; neither Regard his *Majesty*,  
nor fear his *Judgements*; But on they  
go, yea, on they so industriously did  
go, that notwithstanding he was  
Gods Anointed, notwithstanding  
their King, notwithstanding so  
*True*, and so right an Heir, they kill  
and cast him out of his own *Inheri-*  
*tance.*

Shall now *Rebellion* be thus active?  
and shall *Religion* be dull and slug-  
gish? Can *Covetousnesse* and *Ambi-*  
*tion* so heat and heighten the Spirits,

that men attain to base ends, will venture through a *Sea of Blood* ! yea, to unthrone a King ! Certainly then, to attain the *Kingdome of heaven*, to be a co-heir with the heir in my Text, and to gain a glorious and *Righteous Inheritance* ; This should move the Consciencious , and the Religious to master all Difficulties. For, if the Husbandmen spared nothing they could do , to take away the *Glory*, and to take away the *Inheritance* from him, whom they knew and confessed to be the undoubted Heir ; What should not we , who are listed under his name , what should not we who glory to be called Christians, what should not we do to restore the *Heir* unto his own , and to recount unto Christ all glory possible ? I am even asham'd to say it , and yet most true it is, thousands and ten thousands take more pains , and are at more cost to descend to *Hell*, than the most of Christians are to ascend , and get to *Heaven*. So that they who injure, wrong, and abuse the *Heir* ; they who killed and cut off the Lords *Appointed* , they did and do it a great deal

## Of Jews against their King. 173

deal more heartily, than do we who *Serm. 4.*  
professe to Honour, Worship, Glo-  
rifie and be loyall Servants to  
him.

Rom. 8. 29. *Whom he did foreknow  
he also did predestinate to be conformed  
to the Image of his Son* ——— To the  
glorious and *Beatifical* Image of the  
Son, to this we all would and desire to  
be conformable : But to the *Passio-*  
*nate* Image, to the suffering condition  
of him, to be cast out of our own Vine-  
yards for him, as he hath been for us,  
this we have not Christian Patience  
enough to hear of. And yet this  
(witness St. Paul) even the *Fellow-* Phil. 3. 10.  
*ship of his sufferings, a Conformity to his  
death, as well as to his glory, is to be  
expected by us.*

God forbid, God forbid, we should  
have such Difficulties between us and  
Heaven, as necessarily are between  
Husbandmen & a Kingdom : And yet,  
as it followeth, the Husbandmen did  
so combine, and so associate, they ma-  
stered all their Obstacles. And there-  
fore if we would have a Kingdome,  
and that a Heavenly one, we must  
to resolve, as to Master all lets,  
H 4 which

# 174 The Grand Conspiracy,

*Serm. 4.* which the better to incourage us in, we shall passe from the *Confession* to the *Combination*, to see whether this their Industrious mischief will not shame us into an Holy Industry. For that Husbandmen, Men of Earth, *Terra filii*, that such as these should bee able to undermine such an Heir; this must needs inforce an unwearied Industry. Passe we then to a survey of it, in these words, *Venite, Occidamus, Come, let us kill him.* And here I premised these four particulars.

1. The quality and condition of the Combiners, *Coloni*, Husbandmen.

2. The manner of their Combining, ——— They associated: *Venite, Come.*

3. Their consultation. *They reason'd among themselves.*

4. Their Conclusion. *Let us kill him.*

First, of the quality and condition of the Combiners, and that you have in the beginning of this verse, ——— *When the Husbandmen saw him.*

By Husbandmen we must here understand even people of all Conditions,



## Of Jewes against their King. 175

ons, and indeed people of *All Conditi-* *Serm. 4.*  
*one* are accessary to the Murther of this  
Heir. First, that by Husbandmen we  
are to understand not only *Coloni*, but  
as the *Italian, Colonelli*, not only the  
base, but the Honourable, not only  
Clowns but Colonels, not only the  
people, but also the Priests: this is ap-  
parent, for it is written, — *The chief* *vers. 19.*  
*Priests and the Scribes the same hour*  
*sought to lay hands on him* — And that  
(as it followeth) for this very reason,  
because they perceived *He had spoken*  
*this Parable against them* — They per-  
ceived that they were in the account  
of these Husbandmen.

Secondly, not only chief Priests and  
Scribes, *Lords and great ones*, but  
also vulgar and mean ones, the *very*  
*scum* of the people were also con-  
cerned in it. And therefore you shall  
read, — *He began to speak this Pa-* *vers. 9.*  
*parable, ad plebem*; He spake it to the  
people, to the Vulgar, to the Meaner  
sort. And indeed he very well knew  
it was their madnesse, that was to  
compleat this mischief, and their many  
hands that were to divide this Inheri-  
ance.

Serm. 4.  
5 point.

The point then for our instruction is, that whether High or Low, Rich or poor, we are in esteem of God, *Coloni*, Husbandmen. That is, every one of us hath somewhat so to Husband, as as we will answer the husbandry of it to God himself.

*Ferus super*  
*Cant. serm.*  
63.

*Viro sapienti vita sua est vinea.* Every wise mans life and conversation, is a Vineyard, whereof the Heir in my Text is and ought to be the Lord; So that indeed unlesse we bring forth fruit to him; unlesse we yeeld to him the due Harvest of *Tribute*, *Honour*, and *Obedience*, unlesse our lives be such as speake *his glory*, we can scarce avoid the very *guilt* in my Text, which is the casting him him out of his own. For, though the Heir in my Text, and the Lord of our Vineyard is now taken away and in the heavens, yet he may be, and daily is, cast out of his Vineyard, for if wee obey not whom he hath appointed to succeed him; if we obey not his Lawes, and so order our lives (which are his Vineyard) as he hath given in command, what do we but cast him out of his Vine-

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## Of Jews against their King. 177

Vineyard? If our obstinate wills, like *Serm. 4.*  
those Rebellious Citizens, cry — *Nolumus hunc Regnare*, we will not that  
he rule over us, but we will be Lawes  
unto our selves, are we not then re-  
solv'd to be the Lords, and no more the *Luk. 19.*  
Husbandmen? *14.*

Again, that *all conditions* are couch-  
ed under this homely Appellative,  
*Coloni*, Husbandmen; this should  
teach us, that the proudest, and the  
highest of us are but in a *subordinate*  
condition; we are not *Pares*, we are  
not Peers, we are not Equals, we are  
not Co-ordinate with the Heir of the  
Vineyard; for we are *Coloni*, the  
Husbandmen, but the Heir he is *Do-*  
*minus Vineæ*, He is the Lord of the  
Vineyard.

Lastly, Whereas the Lord when  
he spake this parable directed his  
speech, *πρὸς τὸν λαόν*, to the Plea-  
beians, to Commons, to the Vul-  
gar; a reason of this may be, be-  
cause they are commonly sensible of no  
injury but their own, at least  
of none above their own. Like that  
rich Churle *Nabal*, they are ready *1 Sim. 25.*  
to say, *who is David?* Though *David.*

*Gods*

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Serm 4.

Verf. 16.

verf. 11.

Sam. I. 12.

*Gods Anointed*, was a Protection, and a *Wall of Defence* unto him, yet when *David* was in distresse, so little was this *Clown* affected with the Sufferings of a King, that you shall finde he prefers his *Sheep-shearers* before a Sovereign; he would not spare of what he had provided for them, to give part unto a King. And just so it was with the *Hinds*, and Husbandmen in my Text; Of the *Heir*, and of his sufferings; of the *Lord*, and of his losings; of the *Son*, and of his losses; the Husbandmen, the Farmers, the Occupiers and Tenants to the Vineyard, they had no regard. Yea, as if the very *Demand of Rent* it self had been a grievance, when the *Heir* came in Person to demand his *Due*, they presently combine and say, Come, come, this is the *Heir*, come, Now, this is the *Time*; Now we have the *Heir* in our power, now or never is the time to make us a *Free People*. And this is the second considerable in the Combination, They associated, *Venite*, Come.

And indeed without an association it could never have been done.

For

## Of Jews against their King. 179

For *so just* an Heir, one who could do *Serm. 4.*  
nothing to forfeit his Inheritance; *so*  
*great* an Heir, one who had no Judge  
upon the Earth above him; *so strong*  
an Heir, as had the Power of King-  
domes in his hand; *so wise* an Heir,  
that they trembled to Treat with him;  
being (as it is) *astonished at his un-* Luk. 2. 47.  
*derstanding, and Answers,*——Such  
an Heir could not be robbed of his  
Birth-right, nor deprived of his In-  
heritance, but it must be done with  
*violence*, and that violence could ne-  
ver have had hands enough, without 5. Point.  
*Association.*

The point then for our Instruction  
is, to behold the strength of Com-  
bined wickedness. How an united  
Malice produceth strange Villanies?  
Of the Devil himself it is observable, *Lessius de*  
though he be the Prince of Dark- *Jure &*  
ness, and hath in himself, a very *Inst. cap. de*  
powerfull Malice, yet, *even he,* *Magia. 45.*  
unlesse united, cannot do nigh so  
much mischief, as in Conjunction.  
And therefore when he hath any  
notable Villany to bring about, when  
he would effect and do such a Master-  
piece, as this in my Text, to disinhe-  
rit

Serm. 4.

rit an *Heir Royal*, or subvert Kingdomes, he then doth, just as the Husbandmen in my Text did, *He associates*; He saith to the discontented and disaffected Sons of Men, *Kenite, come; Come* and joyn but your *Hands* to my *Head*, and we will have our *wills*, such and such shall not reign over us. And indeed to such an *Associate* and combined Malice, wherein the devill is the Counsellor, and man the Actor, God permits a great deale more mischief to be done, than he will to a single Malice: Yea, without peradventure, to an *Association* of Villanies (though all men) God permits much more then he will to any single Tyrant.

Vers. 26.

*Act. 4. 25.* The Apostle speaking of the very Association in my Text, speaking of the people saith — *The people imagine vaine things.* But when there was to the people an Association of great ones — when as it followeth — *The Kings of the Earth stood up, and the Rulers were gathered together against the Lord, and against his Christ.* Then, as followeth in my Text, the Father gave such way unto

## Of Jews against their King. 181

to this Malice, that they took, yea, *they* Serm. 4.  
*killed the Heir.*

The use we are to make of this point is, to take heed that we do not engage, and associate with the *Devil*, that we do not strengthen his malice; for he was not more busie to bring the Heir to his death, then he is at this hour to suppress his Kingdome; he would not by any means that Christ should *rule*, or *live* within us; and yet sure we are, if we associate not, *the gates of hell cannot prevail.* Mat. 16.18.

Again, Is it so, that an Association and a Combination in wickednesse *strengthens* the hands, and *impowereth* malice? what then would an Association in godlinesse and good things do? Indeed *Religion* it self, if we attend the Word, it is only an *Holy Combination*, a religion or Obligation to the things of God. Should we then but change that *wicked Venite* in my Text to that *holy Venite* of the Church; Did we but so come, and so worship, and so fall down before the Lord our Maker, as it behoveth penitents, and a *chastised* people; such  
an



*Serm. 4.* an Association it would move even God himself to be our Helper; such an Association it would preserve every man in his Vineyard, and restore the right *Heir* unto his own. And so we shall passe from the *Summons* to the *Meeting*, from the Association to the Consultation.

*They reasoned among themselves, saying, This is the Heir, Come.*

They reasoned among themselves. Their first meeting it is ( as the French ) *Parlar*, to parle, to consult, to lay the businesse : And indeed as there were many *Hands* to do it, so there was a need of many *Heads* to plot it. And yet if you observe it, they were selected Heads, *Διελογίζοντο πρὸς ἑαυτοῖς*, They reasoned ( not before others of another judgement, or before such as were true of heart but ( *πρὸς ἑαυτοῖς*. *They reasoned among themselves*, when there was none with them, but such as themselves, when they were as in a close Committee, then they reasoned upon this matter, then they took it into debate what should be done with the *Heir*.

*Inter seip-  
sos, in secre-  
to consilio.  
Capit. super  
Matt. 21.*

The

*Of Jewes against their King.* 183

The point then put to the question, *Serm. 4.*  
and that which they were to reason  
of, we may finde by the connexion  
of the precedent to this present verse;  
for, saith the Father there, *I will send*  
*my beloved Sonne*: and then followeth *Vers. 13.*  
to what end, and that is to see whe-  
ther they will reverence him or no?  
Now upon this they meet, upon this  
they consult, and in the negative they  
conclude, and vote they will not re-  
verence. So that their debate and  
reasonings, was probably upon these  
heads.

1. Upon what they had done.

2. Upon what they were resolv'd to  
do: And both these we have within  
the confines of our parable:

First, an Epitome of what they had  
done, we have in the 10, 11, and 12.  
verses; and that briefly is, A con-  
tempt of their Lord, in the abuse of  
his Messengers. And indeed the first *Matt. 21.*  
step to pull down the Master, it is to *35.*  
trample upon the Minister; They  
*beat*, they put to *shame*, yea, they put  
to *death* such as were sent unto them.  
Not only did they deny their Duties,  
to pay their Tribute, and to send  
fruit;

Serm. 4

fuit; but as if those whom the Father sent, had been so many *Evil Counsellors*, they take, and hang them up as Malefactors. Yea, and that they then do, when indeed all their messages were *messages of Peace*.

Now having been not only *rebellious* in denying their Obedience; but also *ungrateful*, even unto blood, in the slaughter of the Prophets, The Husbandmen might very well fall a *Reasoning* what was now to be done, whether *Reverence*, or *Resistance*, whether a *Submission* to the *Heir*, with an Act of pardon and Oblivion? Or a proceeding to higher mischiefs? which was to *Revile*, *Rebell* and to *cut off even the Heir himself*. It is resolv'd upon the question they will own no *guilt*; They will confesse no fault, what they have done, whether in *Usurping the Vineyard*, *Denying their Dues*, or *Butchering the Messengers*, they will acknowledge nothing. Yea, as if the *Heir* had necessitated, and put them upon all these villanies, they Resolve further, they will be *Avenged* upon the *Heir*, and that is the second point they Reason, and

## Of Jews against their King. 185

and consult about — *They reasoned Serm. 4. among themselves, saying, This is the Heir, come — let us take some order with him, let us so deal with him that the Inheritance may be ours; so deal with him, that he may be countable to us, not we to him; In a word, they reasoned, saying, — This is the Heir, come, let us kill him.* So that the second and main part of their Reasoning was how to dispose, and order what was requisite to this end; And indeed this required a great deal of reasoning too. For, if we look but upon *vers. 5, 6.* of this *Chapter*, we shall find they stood in such *Awe* of the people, that they durst not passe a rash judgement, no, not upon the Baptisme of *John*, much lesse upon the *Heir* in the Text. And therefore they first reason among themselves how to take off the people, and how to make him despicable in their esteem. And indeed, to sum up that long work in a word, this they did by taking *his Revenew* and his Honour from him. For take from the *Heir* his Vineyard, take even from *Majesty* it self what should support

*Serm. 4.* support it, *Reverence* and *Revenne*, and then the Heir will be lookt upon more like a Carpenters Son, than the Lord of a Vineyard; so that in denying to reverence the Son, they rais'd a Scaffold for the ruine of him : And that's the *Consequence* of their Treaty, after they had reason'd among themselves, they conclude, — *Occidamus, Let us kill him.*

6. Point.

The point for our instruction then may be this, It is so that the Husbandmen in my Text would not venture upon an Act of *Rebellion*, no not upon Oppression, nor Murther, but they would first meet, reasoning not only ἐν ἑαυτοῖς, but also πρὸς ἑαυτοὺς; reasoning not only within themselves, but also among themselves? Certainly then, either Acts of *Religion* must be of lesse consequence than Acts of *Rebellion*, and the things of this world more to be stood upon, then the things of God, or else Consideration, Deliberation, and Reasoning both within our selves, and among our selves, is as requisite in the wayes of *Godlinesse*, as in the wayes of *wickednesse*. Shall the

## Of Jewes against their King. 187

the Husbandmen rerson and delibe- *Serm. 4.*  
rate how to do service to the Devil,  
and shall we think what comes first,  
or what lies uppermost, good enough  
to Give unto our God? Certainly,  
if an *Assembly*, gounsell, and Rea-  
soning were found requisite for the  
disinheriting, and *dishonouring* of the  
Heir, we cannot be too carefull,  
too curious, or too *considerate* when  
wee are about these performances,  
which must honour, and advance the  
Heir. The Husbandmen consulted,  
and *Reason'd* among themselves how  
they might kill the Heir: much more  
then concerns it us to Reason, Con-  
sult and study how to get this Heir  
to live and reign with us. And so I  
passe to the last Act of this Horrid  
Combination — and that is the  
fatall and unparallel'd president and  
Conclulsion — *Occidamus, Let us*  
*kill him.*

When *Cataline* was deeply enga-  
ged in his Conspiracy, he concluded,  
his ills were such, he could not be  
safe, but *Audendo majora*, by at-  
tempting greater. The Husbandmen  
in my Text, they had committed so  
many

Serm. 4.

Hom. 69.  
oper. im-  
perf.Psal. 105.  
15.

many outrages, and so many enormous villanies against the Lord of the Vineyard, that, as Saint Chrysostome observes, — *quum veniam peccatorum petiisse debuissent*, When they should have come humbly to have crav'd pardon for them — just as seditious Cataline, *scelere certant*, they contend in wickednesse, and *priora ultimis superare contendunt*, strive by the last to exceed the former. As Cain thought of his sins, even so thought these husbandmen of their *exorbitances*, such they were as the Heir could never forgive, and therefore no safety but by his death, — *Occidamus*, even in our own Defence *we must kill him*. And indeed from the killing of Prophets, to the killing of Kings, is in easie progresse. For as God Almighty (for their protection) thus coupled them — — *Touch not mine Anointed, and do my Prophets no harme*, even so (in order to their Destruction) the Devill thus: First, he teacheth to despise the Prophets, and to harm them; and then, to *Men thus flesh*, flesht in the scorne and blood of Prophets, such they shall make nothing



## Of Jews against their King. 189

nothing to touch, yea, to cut off Gods *Serm. 4.*  
*Anointed.*

Luk. 13. 34. *O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee.*

—— When Jerusalem was grown so daring, as to kill her Prophets, then when the Lord of the Prophets, when Gods *Anointed*, when the Heir himself came amongst them, they fear not to lay hands upon him, and to say, —— *Hic est Hares*, This is the Heir, —— *Occidamus*, Let us kill him.

The point for our instruction is, that 7. Point.  
we crush the *Crocodile* in the Egge, and that we permit not sin to grow and encroach upon us: for incredible (yea, even to our selves) are these mischiefs which a prevailing wickednesse may bring us to.

2 King. 8. When the Prophet *Elisha* told *Hazael*, that the time would come; in which he should fire the strong holds of *Israel*, slay the young men with the sword, dash their children, and rip up the women with Childe, *Hazael* was so amazed with this, that he cryeth out, —— *Is thy Servant a Dog,*

Serm. 4.

*Dog that he should do this ? He thought it was not possible he should become such a Savage. And yet when, like the Husbandmen in my Text, when he had destroyed the Heir, and kill'd the King, when he had made himself Supreme, there was not a supreamer Tyrant in the World. In this Nation of ours, how many Hazael's are there ? How many are there who have acted that, which seven or eight yeares agoe, they would have abhorred to have thought upon ? Little did David when he first beheld Bathsheba, think upon the murthering of Uriah, and yet when Adultery had engag'd him, then (as if necessity had no Law) Uriah must die to save his Credit. Engaged sinners they know not what they doe, they are just like to one who would maintain a lie, and that cannot be done, but by multiplying of lies.*

The Husbandmen in my Text, for as much as their proud souls would not acknowledge and confesse a guilt, there was no way in the World for them to justifie what they had acted, but

*Of Jewes against their King.*

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but to act it out; Their *Swearing, Lying, Killing, and Stealing*, could not be made good, but by *Stoning, Killing, Undoing and Murdering* of all gain-sayers. As they dealt with the Prophets, so they were forced to deal with the Son, this is the Heir, this is he who will sentence us, if we do not slay him, and therefore *Occidamus*, let us kill him.

Whosoever then would do his duty, either towards God, or toward Man, he must nip in the bud whatever he findes but putting forth against it. 2 Cor. 10. 5. The Apostle in behalf of the Heir in my Text, challengeth that every *thought* be brought into Captivity; and indeed, unless we there stifle it, wickedness will soon grow to what we never thought it would.

Eccles. 10. 10. *Curse not the King, no, not in thy thought.* Had the Husbandmen observed this Rule, had the Husbandmen preserved their thoughts, had they had the Son in Reverencethere, Reverend thoughts would have been such a Religious curb, they would never have pro-

I

ceeded

Serm. 4.

Plutarch.  
in Engl.  
p. 507.

ceeded to say, ——— *Occidamus*, Let us kill him. But when in stead of Reverence, *Envy*, *Spight*, *Covetousness*, *Ambition*, and the thirst after Kingdoms, had filled their thoughts, when Husbandmen, like *Agathocles*, from making Pots, began to think of making Laws, and from the Forge began to think of a Throne: No wonder then if they proceed to say, *This is the Heir, Venite, Occidamus, come let us kill him that the Inheritance may be ours.* And so we are brought to the last considerable, Their Ambitious Instigation, *That the Inheritance may be ours.*

And here are two points considerable.

1. An acknowledgement of the Heirs just Title ——— No Feoffee in Trust, no Elective owner, ——— *But an Inheritance.*

2. A Resolution to make themselves Successors to what he was Heir ——— *That the Inheritance may be ours.*

First, here is an acknowledgement of the Heirs just Title, *An Inheritance.*

Inhe

## Of Jews against their King. 193

Inheritances they are lookt upon *Serm. 4.*  
as the best of Titles, as including the  
most unquestionable of all proper-  
ties. For he who is only a *Feoffee* in  
Trust, he hath only a relative Interest,  
and must be countable to those, for  
whom he is entrusted: He who hath  
only an *Elective* and *Conditional* pro-  
perty, of his property the same  
may be said, that we proverbially  
say of *Service*, it is no Heritage. But  
he who comes as *Heir* into a posses-  
sion, he who holds what he hath as  
*Inheritance*; such an one we look  
upon as an *absolute* owner, as one  
who holds, that nothing but *Treason*  
or his own *Exorbitances*, can deprive  
him.

I. Kings. 21. Poor *Naboth*, for as  
much as his *Vineyard* was his *Inheri-  
tance*, *Ahab* ( though a King ) could  
neither *Command*, nor *Exchange*, nor  
buy it of him. *Jesabel* her self was  
fain to lay blasphemy and *Treason* to  
his charge, yea, to take away his  
life, before the *Vineyard* that was  
an *Inheritance* could be gotten from  
him. *Verf. 10.*

Whereas then the *Husbandmen* in

## The Grand Conspiracy,

my Text, acknowledge the person whom they killed to be an *Heir*, and his Vineyard to be an *Inheritance*. The point for our instruction may be this,

8. Point.

Ambition and Covetousnesse, as they fear no *difficulties*, so they stagger at no *guilt*. Those who are resolved to satisfie such Lusts, they make no conscience of any waies, nor do they scruple at any wickednesse.

The *Inheritance* in my Text I have shewed unto you, it was no lesse then a *Kingdome*: Now in a Kingdome the two main things considerable, they are these, *Power* and *Profit*; and both these the Husbandmen confessed were none of theirs: both the *Militia* and the *Redditus*, both the Tower in the Vineyard, and the Fruits of the Vineyard, they acknowledge to be the Heirs, yea, they acknowledg it to be the Heirs *Inheritance*, to be undoubtedly his. And yet, so *ambitious* are they of the power, and so *avaritious* and *covetous* of the profits, that though his, and though *his inheritance*, they thought it fit, and were resolved they would have it from him.

And

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And when thus resolved, no Guilt, no Villany, no not Blood it self shall be scrupled at; *Occidamus*, let us kill him, that the Inheritance may be ours.

The Poet could long since say,  
——— *Quæ Reverentia legum,*  
*Quis metus, aut pudor est unquam*  
*properantis avari?*

Juvenal.

Satyr. 5.

Verse 175.

The covetous and such as are resolved to enrich themselves, they neither reverence the Lawes, fear God, nor have any shame or honesty in them. Just like the Husbandmen in my Text, who thought they knew the Heir, and knew his Title, knew what was his, and how it was his, yet against all the Law of man, against all the fear of God, yea, against all common shame and honesty, they are resolved to cast him out of his Vineyard, to seize what they acknowledge his, yea, his Inheritance, and to hold it as it were their own.

As Covetousness, even so Ambition, it driveth through all enormities: For as the Disciples, who that they might sit highest, and nighest unto the Heir in my Text, resolved



*Serm. 4.* they would be *baptized* with any *Baptisme*, and *drink* of any *Cup*: Even so  
*Mat. 20, 22.* they, who are resolved to build their  
 Neasts, on high, they who are resolved to make themselves greater and higher then God would have them; *Oathes, Titles, Laws, Conscience*, or what ever bars a good Christian, they must all be held as *Almanacks* out of date, as *Trifles*, and not to be stood upon by such as they are.

It is reported of *Agrippa*, the Mother of *Nero*, that she was so highly besorted with the ambition of having a *Son* to be an Emperour, that she poysoned her Husband, and cared not her self for to be killed, so he might reigne. If now ambition to make way for *another*, can make the wife to make away her Husband, be content her self for to be murdered; no wonder then if the Husbandmen in my Text, that they *themselves* might reigne, and they themselves might have the Inheritance; no wonder if they, that the Vineyard might be theirs, reasoning among themselves, concluded, saying, *This is the Heir, let us kill him, that*  
 the

Of Jews against their King. 197

*the Inheritance may be ours.* Ambitious and Covetousness wretches they know not godliness, but gain, nor care whose that should be, which by craft, or power they can make their own. Be it an Inheritance, and be it *known to be so*, yea, be it *his Inheritance*, who is *immediate Heir to the Almighty*: be it the Inheritance of *Gods anointed*, even the Son of God; yet even *his Inheritance* (be the guilt what it may be) they are resolved to make their own; for though they confess and acknowledge he had the Right and Title of *Inheritance* to his Vineyard, yet they say, *Come let us kill him, that the Inheritance may be ours.*

The use we ought to make of this point is, that we be content (as Servants ought to be) to serve God in what place, or *office he please*, and not proudly to thrust our selves into such places and dignities as he never ordained for us, or us for.

To be *Husbandmen and Laborers* Matth. 21. in Gods Vineyard, to this we have a Call, to this we are hired; But of Laborers to make our selves *Lords*, and from *Husbandmen* to make our selves

Serm. 4.

*Heirs*: This is that we cannot do, but by running (as the Husbandmen in my Text did) even through hellish villanies.

Saty. 6.

*Vos ego pupillos moneo, quibus amplior est res,*

*Custodite Animas.* —

*Juvenal* long since observed, when those who had the Wardship, and were onely Guardians to rich *Heirs*, had a desire (as the Husbandmen) to make the Inheritance theirs: then the next thought it was of *Vipers*, *Mushromes*, or some dispatching *poysons*: They who cannot be content in the conditions in which God hath placed them; those who will *ride* as Princes, when it is Gods Will they should walk as *Servants*; since they cannot reach their *Ends*, cannot feed their Ambition, cannot satisfie their Avarice, but they must leave the ways of God, and to gain what the Devil proffers, — *The Kingdoms of the world, and the glory of them*, they must fall down and worship, that is, agree to do even whatever he will have them.

I King. 21. When *Jezebel* without the

## Of Jewes against their King. 199

the usurpation of poor *Naboths Vineyard* could finde no conveniency in a Kingdome, this petty covetousnesse it put her upon high designes, for she issued out the *Kings Writs*; summons and calls, as to a Court of Justice, the *Elders* and the *Nobles*, proclaims a day of Humiliation, commands a Fast, calls *Naboth* as to a Verse 9. Tryall, subornes Witnesses, over-rules the Judges: and all this only with the *mockery of Religion*, and Justice, to cloak the *cruelty* of murther and oppression.

Now, if the thirst of such a petty thing as *Naboths Vineyard*, if the unjust desire but of a *Garden plot*, of a place only to sow Herbs in, could move a *King* and *Queen*, *Abab* and *Jesabel*, to wash their hands in the blood of a *Subject*, what wickednesse will they boggle at? What mischief will they decline? Yea, what *Abomination* will they not act, and dare, who strive to make themselves *Kings*, and to share a Vineyard, which is rather a Kingdome or Kingdomes, then a *Garden-plot*? Verse 2.

*Venite, Occidamus*, come (say the

I. 5.

Huf-

Serm. 4. Husbandmen in my Text, in plaine English) let us *Murther, make away*, let us *kill* the Heir. For as he, who would have a *Golden Fleece*, must not fear to pill, no, nor if need be, to kill the Lamb; so neither must we the Heir, if we would have the Inheritance to be ours. And that is the last considerable in the Text.

The Husbandmens Resolution to make themselves successors to what he was Heir, in these words,—*That the Inheritance may be ours.*

Vers. 9.

Forasmuch as the Inheritance in the Text is expressed by a Vineyard; Vineyard in Scripture phrase denotes and deciphers a selected people, a people upon whom God looks, not only as men, but as men under such a profession, so that Vineyard indeed signifieth—*Ecclesia Dei*, the Church of God: For though the whole world be the Heir, yet only his chosen are his Vineyard, only such as fear and serve him, they only are his Inheritance.

Whereas then, the Husbandmen in my Text say———*Let us kill the Heir, that the Inheritance may be ours.*

For

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For the understanding hereof, we *Serm. 4.*  
must consider of this Inheritance, or  
Vineyard two manner of wayes :

1. Spiritually.

2. Secularly.

*Spiritually*; the Inheritance of Christ  
being the Salvation and redemption  
of his Church ; of this they could not  
rob him, that is such an Inheritance  
that cannot be taken from him. And  
therefore, a little before they laid vio-  
lent hands upon him, the Heir gives  
thanks unto the Father, saying, —

*Those that thou hast given me I have  
kept, & none of them are lost but the Son  
of perdition* Though they had power to  
take his Life, and shed his Blood, yet  
they could not deprive him of his  
Glory, his spiritual Estate, and ghostly  
Inheritance, that they could not take  
from him.

*Ioh. 17. 12.*

Indeed, secularly and temporally  
considered, his Kingdome in this  
world, his *earthly Vineyard*, and his  
temporal inheritance, [that which  
he *least* esteemed; this was that which  
they were most inflamed upon, there-  
fore they reasoned, associated, and  
resolved to kill the Heir, that  
his,

Serm. 4. his secular Inheritance might be theirs.

Homil. 40. St. *Chrysostome* in his explication of  
in Mat. 21. this very Parable, makes this Observation, — *Postquam introivit in Templum,* — After our Saviour entered into the Temple, and began to purge the House of his Father from Sacrilege and Prophanation, when the Heir endeavored to bring Religion to its purity, when he began to cast out those things, *in quibus Sacerdotes avaridelectabantur*, in which the popular and covetous Clergy took delight, *Tunc precipue cogitarunt eum occidere*. Then, saith he, even from that time, then when they saw the people were like to be undeceived, and as the Father goeth on, — *Non erit populus ista possessio nostra*, that they no longer were like to have power over them; then did they gather an Assembly, reason, and conclude, they must either kill the Heir, or lose the People; so that if you would know what the Inheritance was which the Husbandmen killed the Heir for; in a word, it was — the Power and the Profits of the people;



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ple; or to continue the Metaphor in *Serm. 4.* the parable; they killed the Heir, that the *Towers* and the *fruits* of the Vineyard might be theirs.

The point then for our instruction *9 Point.* may be this; Wicked, worldly, and carnal men, they prize no inheritance to what is carnal, and of this World, whereas the Heir, and those who are spiritually his, they minde nothing to an Heavenly Inheritance. *Oscidamus,* let us kill, and take possession, saith the Worldly, — *Non habemus hic,* — we have here no continuance, saith the godly; let us eat and drink, raunt and be merry, for *This is our Inheritance,* (say the men of this World) let us take off our Hearts, let us wean our souls, and, since the Heir is kill'd, let us look rather for Crosses then for Crowns, say those of his party. In a word, that Religious resolution,

*Hanc animam concede mihi, tua cetera sunt;*

Spare the Soul, and take the rest:  
This must be the care of all good  
Christians. No matter what becomes  
of

Serm. 4.

of these *Earthly* Tabernacles, can we but assure the *Heavenly Inheritance* to be ours; and indeed, nothing can be so ours, nothing can be durable and as an *Inheritance* to us, but that only; for though the Husbandmen *killed* the *Heir*, and therefore killed him that they might seize and share the *Inheritance*; yet when they had thus done, when they had thrown him out of his *Vineyard*, when they had cut him off from the *Land of the living*, yet even then they could not say, *The Inheritance is ours*. For though they all agreed to divide the *Heir*, to divide the *Inheritance* proved a *sharper* business.

*Let us kill the Heir that the Inheritance may be ours.*

Ours? Whose? Ours say the chief Priests, Ours say the Elders, Ours say the men of War: Ours say the Elders, for we are *πρεσβύτεροι τῷ λαῷ*, we are the chief of the people, Ruling Elders; We are those who plotted and laid the business; Ours say the chief Priests, for we brought on the people, we raised an Army, we bought the

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the Heir. Ours say the men of *Serm. 4.*  
Warre, for we did the businesse, we  
fought, we caught, we killed the Heir,  
and therefore the *Inheritance shall be*  
*ours.*

And indeed, could we pierce deeply into the designe, there was not an hand lift up against the Heir, but it was for some Inheritance; so that if in such a crying abomination, as the murdering of the Heir, there be any thing condemnable, it is that the Husbandmen without any *Maske* of Religion, or *cloak* of Godlinesse; without any pretence of freeing themselves from Tyranny, *Arbitrary Government*, or any manner of oppression; they *Declare* clearly, ( what more subtil Rebels would not ) that the reason they prosecute, bought, arraigned, and killed the Heir, it meerly was for his Inheritance——*That the Inheritance may be ours.*

Whence the point I shall raise for 10. Point,  
our Instruction is,——That we glorifie God in the acknowledgement,  
and in [the confession of our wickednesse. Let us not pretend what  
the

*Serm. 4.* the good God knowes, we intend not.

Among us of the Ministry, how many are there who cry out, the Gospell, the Gospell; they must Preach the Gospell; when indeed they make that *chiefly* their Gospell which will gain them an Inheritance? How many are there who have *thrust* into and invaded other mens Vineyards, *Preaching this*, and *Praying that*, ( meerly as the Husbandmen kill the Heir ) that their brothers Inheritance may be theirs? How many are there who pleade at the Bar of injustice, under pretence of Law? How many are there who lay their hand upon the Sword, under *Colours* of Holinesse and Religion? How many are there *Protest, Covenant, Engage*, and *tear* their Conscience, under pretence of this, and under colour of that? Whereas indeed, would they, as did the Husbandmen, confesse and speak out ——— All they do, say or swear, it only is, *that the Inheritance may be ours.*

*Ours, not his. Monarchy as founded*

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ded in unity, is an enemy to division; *Serm. 4.*  
Anarchy as founded in Confusion, is *Luke 12.*  
as averse to Unity; as then the <sup>13.</sup>  
Heir would not meddle with the  
Dividing of an Inheritance, so nei-  
ther would he have had his own divi-  
ded.

But the Husbandmen, who *had*  
*none*, unless they could get his, they  
who thought it ill, that one should  
have so much, and they so little, one  
a whole Vineyard, and they not a  
Cluster; They like worldly Wisemen,  
cry out, *Divide & impera*, Not his, but  
ours.

Here then, instead of a point of In- <sup>11 Point.</sup>  
struction, I may for instruction change  
that *question* of our Saviors concerning  
the *Baptism of John*, into this, — *Whe-* <sup>verse 4.</sup>  
*ther* for one to have Rule over *Many*,  
or for *Many* to take the Rule and  
Dominion from one, *be from Heaven,*  
*or of men?* Now the Text, it is posi-  
tive, for *One*, and for one onely; one  
*Vineyard*, one *Heir*, one Lord of  
all. Indeed this Lord was a *Steward*;  
but as appears in that Chapter, not  
the *Peoples*, but the *Fathers*. *He* <sup>Matt. 21.8.</sup>  
had

Serm 4

had power to call the *Laborers*, but the *Laborers* had none to call him to an account. So that not from Heaven, but from Men, not *vox Dei*, but *vox Populi*; it was not the voice of God, but the voice of men, The voice of low and poor conditioned men, the voice of laboring and Husband-men, who said, *Not one, but many, not his, but ours.*

*Our Inheritance.* They who endure not an Inheritance in the Heir, when themselves have got it, then they could be well content to say, *Our Inheritance*: But see how differently unjust men, and the just God account, for that which the Husband-men call *ours*, and our Inheritance; that the just God makes to them as *Jonahs* Gourd, a thing of no continuance. So that the Husbandmen, when they cast out the *Heir*, they were as far mistaken, as if the Mariners in *Jonahs* story, had instead of the *Prophet* cast out the *Pylot*. For whom they cast out was not the *cause*, but must have been the *calmer* of the Tempest. One whose bidding in the Ship, one whose want in the

Vine-

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Vineyard, was the utter Ruine of it. *Serm. 4.*  
And therefore it followeth, The Lord  
( *instead of confirming their title* ) shall Verse 16.  
destroy the Husbandmen; and in stead  
of giving them Inheritances, *He shall*  
*take the Vineyard from them, and give it*  
*to others.*

The point then for our Instruction 12. Point.  
is,—If we would have power to call  
any thing *Ours*; if we would have a  
*durable inheritance*, we must have a  
care that we come righteously by it,  
and that we spend what we have to  
Gods glory; for being the sin of the  
Husbandmen was the denying to the  
*Heir* the profits of his Vineyard; God  
will undoubtedly take that *Vineyard*  
from us, which we shall deny him the  
fruit of.

There is a story of a certain Trades- Part. 4. of  
man of *Constantinople*, who gave all *Causins*  
the wealth he had gathered in his *Holy*  
whole life, to wear the Imperial *Court.*  
Crown but for an *Hour*, and so in an  
Hour became of a conceited King, a  
real Beggar. The Husbandmen in my  
Text, or all, who as they did, by Utur-  
pation and unjust wayes seek Inheri-  
tances, they perchance may, as  
did



Serm. 4. did that *Foolish Tradesman* aspire, get  
and wear a *Crown*. But as he, 'twill  
be but for an *Hour*. For never were  
the *Conveyances* of any sound and  
firm *Title* writ in blood.

1. King. 21.  
33. *Jezabel* drew up the *Conveyances*  
of poor *Naboths* Vineyard in his own  
blood, but it was cancell'd quickly, and  
wash'd out with hers. *Athaliah* (like

2 King. 11. the *blood of Heirs*, with blood *Royal*  
writ her claim. But for as much as  
blood will not as *Inke* dry up, after  
few years it was blotted out again;

Mich. 3. 10. Yea, the *Lord* himself complains of  
some, *Who built up Zion with blood, and*  
*Ierusalem with iniquity*; some it seems  
would have had the reformation both  
of Church and State, *Zion and Ierusa-*  
*lem*, writ in Blood, and drawn up with  
deceitfull hands, hands full of iniquity;  
But then it straight followeth, *There-*  
*fore shall Zion for your sake be plowed as*  
Vers. 12. *a Field*, and *Ierusalem shall become*  
*Heaps, &c.*

And indeed (would time permit)  
it were not hard to shew these *Huf-*  
*bandmen*, who by the *red Sea* of the  
*Heirs* blood, thought to bring them-  
selves

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ire, got themselves to Canaan, in stead of Canaan Serm. 4.  
, 'twill brought upon themselves a Miserable  
er were Desolation.

nd and The Priests and Presbytery, those  
oyances against the Heir, those who reckoned  
is own upon large Vineyards and golden In-  
ly, and heritances; even these by their own  
b (like stratagem, were frustrate in their  
with hopes and deprived of their Inheri-  
Royall tance. For as they by pterence of Just  
uch as and Holy men, sought to undermine  
after the Heir, and to engrosse the richest  
gain; Vineyards: Even so another Genera-  
ns of tion, under pretence of more zeal, and  
d, and under pretence of more purity, Those  
seems whom Josephus calls the Zealous, they  
both enter upon their possessions, and they  
rusa- cast even them out of their Vineyards;  
with yea both the one and the other, when  
uity; the Romanes came, were themselves  
bere- serv'd as they serv'd the Heir, they  
d as were kill'd, and were cast out of their  
come- Inheritance; yea, it was made capital  
nit) for any of these Husbandmen, so  
Jus- much as to look towards their Inhe-  
the- ritage. So that of what ever shall be  
em- got by Blood, Usurpation and unjust  
ves waies, of that God will not suffer us  
to

*Serm. 4.* to have an Inheritance, nor permit any of us long to say this is ours.

*Psa. 37. 18.* To conclude all, *The Lord knoweth the dayes of the upright, and their Inheritance shall be for ever.* Whosoever desires to have a durable Inheritance, whether it be here or hereafter; the way to it is *Righteousnesse* and *Uprightnesse*; He who would hold as an Inheritance, and have the blessing of God to descend upon him and his, he must be sure there be nothing in his Estate which belongeth either to God, to *Cesar*, or to the *Poor*; who hath no *Helper*, no *Achans* *Wedge*, no *Devoted Treasure*, no *Naboths Vineyard*, no *Poor mans Acre*, no not the least *parcel* of the *Heirs* inheritance. For (as you have heard) those who so highly dared, as to possesse *his Vineyard*, and to call what was the *Heirs* their own; in stead of being *Heirs*, the Father hath made them *Vagabonds* to this day: so that what the *Heir* in his persecution said of himself, the same may to this day be said of those *rebellious Husbandmen*, *The Foxes have Holes*, and the *Birds of the air have Nests*:  
but

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but in that *Zion*, which they sought *Serm. 4.*  
to build with blood, and that *Jerusalem*  
which they thought to establish  
by iniquity ; those, their children who  
slew the Heir, they have not where to  
lay their heads. And so, Lord, let it be  
to all those who have evil will to *Zion*,  
so to them who delight in blood.

Indeed, the *Inheritance of the Saints*,  
and that which all good men look af-  
ter, it was purchased with blood, and  
with the blood of the Heir too : But,  
'twas not purchased for such who de-  
light in blood, for such who glory in their  
shame, nor for such who still continue  
maribering of the Heir.

If so then, when this transitory In-  
heritance shall fail, we would be re-  
ceived into *everlasting Habitations* :  
If we would be *joynt Heirs*, with the  
Heir in my Text, and share with him  
in his Incorruptible Inheritance :  
know we must, *Transit Hareditas,*  
*cum onere*, This Inheritance passeth  
to none, but carrieth peculiar burthens  
and conditions with it, such as are—  
Penitence, Faith, Obedience, Charity,  
Meekness, Humility, and whatsoe-  
ver is agreeable to sound Doctrine :

So

*Serm. 4.* So that in a word, I shall close with that of *St. Paul*, *If we suffer with him, we shall also be glorified with him.* The way to be joynt Heir with the Heir in my Text, is not (as the worldly wise) to comply with all *Interests*: but it is so to set our souls upon *Conscience*, and *heavenly Inheritance*, that we esteem no *worldly heritage*, nothing that we call ours, not our *goods*, not our *blood*, in order and relation unto it. For indeed, if we respect the Comfort and duration of it; *we can inherit*, that is, absolutely possess as ours, nothing at all till we come to that; All then remaining is, that we betake our selves unto our prayers, that so *our guilt* of that blood may be exchanged into the *merit* of it, and that we for his sake may be made Co-heirs of such an Inheritance, as never shall be taken from us. Hear us, O Father, for this thy glorious Heirs sake, Jesus Christ. To whom with thee and the holy Ghost, be all Honor and Glory, now and for ever.

*Amen.*

*Deo Heredi sit omnis gloria.*

**THE END.**



UMI







